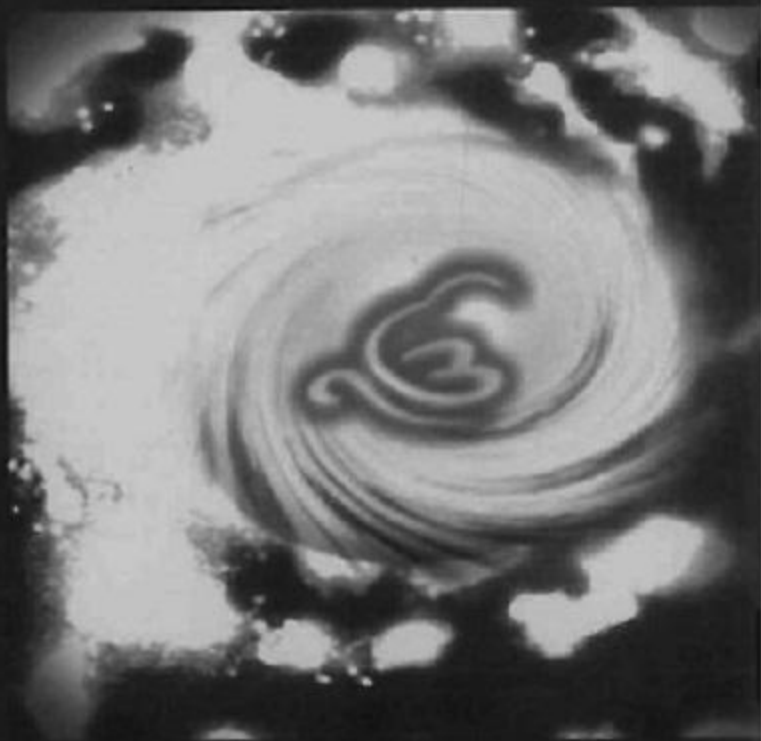


Guru Nanak Dev and His Teachings



Prof. Sahib Singh

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AND
HIS TEACHINGS**

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LOK SAHIT PRAKASHAN

Amritsar (Punjab) India

©

Dr. Daljit Singh

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by

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PREFACE

Life history of Guru Nanak Dev, the founder of Sikh Faith was written by Prof. Sahib Singh in Punjabi. This has been translated into English by me with minor modifications and comprises Part I of this volume. Earlier, life history of Guru Gobind Singh, the Tenth and the last Guru was similarly translated and published. Prof. Sahib Singh has published the life history of the remaining eight Gurus—Angad Dev, Amar Das, Ram Das, Arjun Dev, Hargobind, Hari Rai, Har Krishan and Tegh Bahadur, in Punjabi. These will be translated for publication in due course.

Part II of this volume gives the teachings of Guru Nanak and the successor Gurus and has been contributed by me. Actually if one wishes to comprehend the Sikh teachings from the bottom up, one must read Scriptures in Gurus' own language. However, English translation of Sri Guru Granth Sahib is available and non-Punjabi readers can benefit themselves to a larger extent by reading the translations.

Reams upon reams have been published, and are being published, on Sikh philosophy, but without touching the central point of the teachings. The teachings in bits are compared with the other religious systems and at the most it has been said that Sikhism is the synthesis of the various religious systems already existing and the Gurus put in whatever good was in existence in their own system. This is in contradiction of the repeated assertions made by the Gurus that their system was quite different and distinct from those already in existence. These assertions have been completely overlooked as the Gurus' approach to the three pronged programme of (1) Realisation of the Reality as life giving as opposed to the reliance on material objects which lead to moral death (2) Objective love leading to the adjustment with the environment as opposed to the self love or self absorption

(3) Independence in thinking as free from various types of symbiotic attachments and prejudices, has not been understood. The Guru further asserts that the basis for the forementioned three points is the objective Love of God alone. There is no room for any extraneous thought creeping into this system, which may lead astray. This book deals with the subject in the manner stated above.

It is certain that this new interpretation will meet with initial resistance, because of the universal propensity of man to adhere to the arduously acquired notions of the past. Therefore, whether this book will evoke praise or censure from the professional and lay men, is immaterial, but the fact remains and there is no doubt about it that the objective study of Sikh Scriptures was over due. The Gurus' writings are most scholarly and mostly in symbolic language, it therefore requires a great skill to interpret them. The meaning of the word 'Guru'—Teacher or Preceptor referred to in Sri Guru Granth Sahib has not been understood in its true perspective. The Gurus refer to the super conscience or the sense of Morality in man as the 'Guru' - and the necessity for complete identification or fusion of the real Self (Ego) with Morality to form a strong united Self. There is always a conflict within our psyche, if the self (Ego) acts differently from the voice of the Conscience (Super Ego). There would have been no locus standi for the numerous pseudo saints and the petty gurus of various sects claiming as the intermediaries, had this basic teaching been understood. The present state has led to confusion and chaos, due to complete obscurity of the true Sikh teachings. The very ideas and the practices against which the Sikh Gurus raised a powerful voice are to-day vehemently preached and vigorously practised by the Sikhs, e.g., there is the perpetual race for acquisition of power in the name of religion, the powerful ones are idolised and worshipped, criminal aggressive tendencies are applauded as heroic and meritorious acts, ascetic practices are condemned and praised in the same breath. I have no hesitation in making a sweeping statement that nothing of importance in the study of Sikhism has been done so far during the last more than 290 years after the Ascension of Guru Gobind Singh in 1708 A.D.

The theme in the Sikh Scriptures is purely a human

problem and has been scientifically dealt with. The men of Science, particularly the Psychoanalysts, will find the study of original texts of the Sikh Scriptures most rewarding, and this study will no doubt be of mutual benefit to Sikhism as well as to the Science of Psychoanalysis. I may assure once again that a dispassionate study of the teachings of the Sikh Gurus will produce sweetness and light against bitterness and darkness, harmony and creative tendencies against conflicts and destructive tendencies.

The Central Sikh Religious Organization has a great responsibility on its shoulders. The situation demands a scientific, scholarly and intelligent interpretation of the teachings of study of the Gurus. To meet this end it is imperative to organise a study of the Sikh Scriptures by men who are really competent to do so. Knowledge of Psychology, Psychoanalysis, Sociology, Philosophy, Ethics, Anthropology, Biology, Physics, Medicine etc. is absolutely necessary to interpret the Gurus' Word.

I feel indebted to M/s Raj Publishers, especially Lala Sohan Lal Khanna in making special efforts for publication of our books, as the publishers deal with publication of School and College books only. Their devotion to the Sikh Gurus is praise-worthy and is acknowledged with deep gratitude.

I also wish to express my sincere thanks to Sardar Hoshiar Singh of Pandara Road, New Delhi and Sardar Surinder Singh of R.K. Puram, New Delhi, who partly associated themselves with the work and scrutinized certain portions of the book. Sardar Hoshiar Singh also helped in arranging twelve chapters of Part II of the book typed.

DALIP SINGH

INTRODUCTION

What tribute can any one pay to Guru Nanak Dev? No tribute can be equal to the debt humanity owes to him. He completely changed the Man's outlook. He proclaimed that neither isolationism (running away from the world battlefield) nor hankering after power and money hunting was the answer to the human problem.

The Sikh Scriptures are a treasure of knowledge, thus far unexplored. The Gurus have dealt with the problems of the human race, the individual and the society. These various aspects of the larger human problem cannot be segregated as each view point is complementary and enriches the other. It is therefore the knowledge of Physiology, Genetics, Ethology, Physical Anthropology, Psychology (more particularly the Depth Psychology or the Psychoanalysis), Philosophy, Medicine, Sociology, Social Anthropology, Philology and History is absolutely essential for the understanding of the Sikh Scriptures.

I have started with the factual data of the Sikh thought, but have sought a theoretical frame-work to include the explanations thereto by the Depth Psychologists, particularly those who belong to the School of Professor Sigmund Freud. The approach has been motivated by the desire to find a scientific explanation to the various Truths preached by the Great Gurus, hitherto untouched and unexplained. In this attempt to construct a new frame-work, which will be capable of further growth and development, it has been necessary to give the explanations provided by the positive contributions of the Psychologists. It is hoped that the scholars will further widen the scope of the study from every possible scientific angle, so that the common denominator in each study will be the basic Truths expounded by the Great Gurus. Human nature is far too complex and its

study is too vast a subject, and so is the Sikh Gurus' thought embodied in voluminous Scriptures—the Adi Sri Guru Granth Sahib, Guru Gobind Singh's Granth and the writings of Bhai Gurdas Bhalla and Bhai Nand Lal. No one can claim that his understanding of the Scriptures is adequately represented by any single picture or formulation.

The story begins with the birth of Guru Nanak in 1469 A.D. When the Guru came of age he saw complete darkness around him, the rulers were cruel, corrupt and domineering and the ruled were submissive, both had lost their Self and were self alienated, the religious practices had made the people only the power seekers through the performance of the magical rites. The Guru further observed that there was no self respect and integrity left in the people, as they were changing colours with the change of the circumstances. This led to the pensive mood of the Guru for many days—he was seen in deep thought, groped and pondered over the problem and then started to teach in gospel. As said earlier the human problem is most intricate. The teachings continued to be imparted by the nine successor Gurus to Guru Nanak. The Ten Gurus preached more by their personal examples than mere words. In these ten successive generations, the Gurus faced problems connected with all aspects of the human life in their own new way and laid the foundation of a New Way of Life, completely different from the other prevailing systems.

From the beginning of the world, Man's basic needs have been (1) food, shelter, sexual gratification etc. (2) to live and to cause to live—social security (3) to assert himself and to prove that he is of some worth to be reckoned.

Human beings have the largest period of biological dependency on parents or those attending on them. In womb the needs were met automatically and there was no fear of the security. For about first five years the child is completely dependent on its environments, thereafter till he/she is married remains dependent on parents for sustenance. It therefore becomes the nature of persons in adult life also to form the demanding habits and to lean heavily on the parent substitutes.

They have no strength to stand on their own legs in any walk of life. People do not develop their own inherent strength within them and unnecessarily run for help for every bit of thing. These people lose their self and are ever swayed by the external forces acting on them and there is no power of resistance left in them—they are the self alienated persons. Their nature of dependency on others makes them as the self seeking persons, they have no giving capacity and as such they cannot establish healthy relationship with others. They therefore always feel themselves as insecure and threatened by others. This sense of insecurity people try to overcome by the possession of power and materialistic things. People then become power seekers both in spiritual and worldly affairs to establish relationship with others by domination—the ways of yogis, ascetics and the self seeking politicians are the examples in the context. The power seekers submit themselves to the powerful ones and flatter them. Thus aligned with the powerful ones, they also exercise their self importance on others. Eventually these sycophants by their intrigues replace the powerful ones and themselves assume the full powers. In submission and domination, persons lose their integrity and freedom, as each of them is dependent on the other. The inner strength and self reliance is completely lost. Moreover all power in its nature is destructive—the one who dominates over the other, in fact kills the spirit and renders him inert, a tool in his hands to utilise him in whatever way he likes. This is love of death, as all aggression and the wish for power are closely inter-related with each other. Man attains power and rules over others to show that he is an important figure. In their power pursuit persons forsake all norms of decent life, and find pleasure in hurting others. The power may provide material satisfaction, more prestige and consideration from others. But this thirst for power, however, remains unquenchable. There is an ever increasing desire to possess the Moon, to conquer whole of the world and even the regions beyond. Such people cannot win over the hearts of the people over whom they dominate. They are self centered and are found in hallucinations craving for more and more power further necessitating to involve in intrigues, revalries, jealousies and even open conflicts with others.

Man finding himself as an insignificant one in this vast world and for the fulfillment of his desires, is driven to the worship of supernatural powers and performance of magical rites. The whole approach of Man whether spiritual or temporal has been to attain power. All the religious ceremonies, performance of rituals and rites lead the man to self destruction—*karam dharam pakhond jo disai tin jam jagati lootai* (Guru Arjun—Suhi Rag).

It is believed that the instincts are the element of evil in Man and this animal in him is the seat of passion and lust, which is an obstacle in leading a good life. Mortification of the instinctual life is the aim to achieve purification. But this has the opposite effect—the more he weakens himself the more is the sense of dependency on others. Dependency and aggression are intimately and reciprocally connected with each other. The more a person remains dependent on others, the more aggressive will he become, as every frustration or unfulfillment of the wish stirs up the aggression. This is followed by the guilt feeling and depression. It is generally observed that the ascetics are of most volatile nature and on trivial matters inflict injuries on others by use of their occult magical powers and the wraths. Guru Nanak had many encounters with the yogis, who were most jealous and vindictive to the Guru.

Such beliefs also demanded of the people to lose their Self to find the Universal Self in them. They thus in their submission incorporate the God within themselves and identify with Him to experience His magical powers. According to these religious beliefs happiness to Man lays in creation of the state when his perception of himself as a separate individuality is at its lowest. They advocate a state of love when an individual annihilates himself in contemplation of the adored object. In ecstasy he is in self forgetfulness, completely lost and is described as taken out of himself. In this state he is freed from the burden of the pains of the severe Reality. It is the flight from the Reality, a little death (a tensionless state) and with complete loss of the self in Man. Such a state achieved by the ascetic regressive practices of self obliteration can also be achieved by the stimulation of the drugs, in fact the ascetics are invariably the drug addicts. By annihilation

of the self and the sense of Reality, the sense of discrimination is totally lost and one can be easily driven away by the currents of all types of emotions, both good and evil. He completely loses the sense of control over himself. Conversely, Sikhism teaches evolution of the Moral Self and the Emotional Reason—the sense of Reality is never to be lost sight of in the emotions—the controller must be alert and strong always. The whole Sikh discipline is for strengthening of the Self in Man so that he can freely choose one thing over the other in the scale of values, accept responsibility and judge the things by norms. There is always conflict between our instincts and the self on one hand and the self and the Moral Self on the other. The conflicts can only end if our self becomes strong and merges itself in submission to the Moral Self (Superconscience or the Sat Guru) by listening to the voice of the Superconscience or the Guru Sabad, thus forming the Moral Self. Moral Self is strong enough to keep the morbid risings of the instincts at bay. The Moral Self does not unnecessarily curb or suppress the needs of the instincts but utilises the tremendous energy in creative work and socially acceptable pleasures. Such a man also leads an emotional life in loving God, the Guru and the things of beauty but in emotions does not lose the Moral Self. Man loses the Reason only when he becomes self seeking and loves the object not for the sake of the object but to possess it and to enjoy it. Where there is a personal element, the Reason is completely lost—one can easily mould the Reason for his own benefit. Reason can only prevail when there is a sense of objectivity and man rises above his self. It is therefore the Guru has laid the greatest stress on association with holy persons, service of the people, creative work and the social intercourse. In this way according to the Guru Reason sheds its rays on our emotional life—*sasiar kai ghar soor samavai*—In the House of Moon (emotions), Sun (Reason) should shed its rays. The Productive Love for God as taught by the Guru means union or nearness to the object of Beauty under the condition of retaining one's own separateness and integrity. The love object is not to be possessed and manipulated and enjoyed as one wishes, as this is only the self love. The real love is the yearning to be near to the object and to find pleasure in

its admiration. In this way one retains his self (the internal police man is awake) and at the same time the self is raised to the ideal height. As there is no selfish motive involved in it, one is at peace with himself and the environment—there is no psychic conflict. Real love is essentially the Giving Process. It is as a result of the reaction from the objective that we receive back in plenty. In a society where every one practices the giving character, there is a reaction in each of the recipients; to offer back manifold, thus each is enriched by the mutual help and there is a complete harmony established among the people. The difference between the Sikh approach and other religions is profoundly great—the one is white and the other is dark.

Guru Nanak completely discarded the above mentioned power seeking approaches as the solution for the human problems. He laid the foundation of a New Way of Life, which is based on three basic principles (1) *Satt*—The Reality Principle—The Love of Life as against the Love of Death (materialism)—(2) *Santokh*—Adjustment with the environment—the objective living as against self love—the giving principle, (3) *Vicharo*—The sense of Discrimination—independent and objective thinking—abandoning the habit of leaning on others. Guru Arjun, the Fifth Guru has stated in the concluding stanza in the Holy Sri Guru Granth Sahib that the above three principles constitute the basic ingredients of the Sikh teachings. The same ideas have been repeatedly mentioned by the Gurus in the Holy Book as "*Nam, Dan, Ishnan dhiraia*" (1) *Nam*—the objective love of God—The Reality Principle (2) *Dan*—Charity—the Giving Principle—the Objective Living as opposed to self love (3) *Ishnan*—Purity of thought—sense of Discrimination—independent thinking and living. When Guru Nanak set on wide tours to disseminate his teachings he invoked three principles—(1) *Nam Japo*—Objective love of God—Love of Life as against Love of Death (materialism and power seeking) (2) *Kirat Karo*—earn your own livelihood by engaging in creative work—this results in freedom—a man dependent on others cannot think and act freely (3) *Vand Chhako*—share your earnings with others—objective living, free from the selfish exploitative character. Again these three principles were re-enunciated by

Guru Gobind Singh, the Tenth Guru as "*Degh, Tegh, Fateh*"—Fateh or Victory is for Vahi-Guru (God). (1) Love of God, the Source of all Life—the Reality Principle—It is through Love of God or Life that Man transcends his status of creatureliness and becomes the Super-man (2) *Degh* or the Kettle—as freedom from want or self sufficiency—freedom of thinking and living (3) *Tegh* or the Sword—Adjustment with the authority of God—objective living as against self love. The Sikh teachings reached its climax when Guru Gobind Singh introduced the Order of the Khalsa initiating the Sikhs to these three principles by Baptising them with the Double Edged Sword while reciting the God's Name. (1) God's Name—The Love of Life as against Love of Death (materialism and power seeking) (2) Water represents the process of birth—an independent living and thinking free from the support of the mother—The Sikhs are to be born a new every day—a step forward for new learning every day, just as the child leaves off the breasts of the mother, the lap of the mother and the protection of the mother, starts to sit independently, crawls independently, stands up independently and thinks independently. (3) Double Edged Sword—Adjustment with the Authority of God—objective living as against self love. The Guru prescribed the Four Breaches of the Khalsa Conduct—(1) Not to cut hair from any part of the body (2) Not to smoke tobacco and use any intoxicants (3) Not to eat the sacrificial meat (4) Not to practise sexual promiscuity, but to confine sexual relationship with the marital partner. The discipline indicates the measures taken by the Guru to preserve the integrity and fidelity of the Man to save him from becoming self alienated. The Breaches indicate that Man should not castrate himself, lower his potency and inner strength by cutting of hair and use of intoxicants, not to crave for possession of magical powers by eating of sacrificial meat, which practice also reduces the inner strength and self confidence and enhances the dependency on extraneous forces, the sexual infidelity makes an individual completely a moral wreck. It is the self alienated persons who easily defect from their principles, deceive and betray others, lack the qualities of courage, faithfulness, steadfastness and truthfulness. There is therefore nothing sectarian in the Khalsa Discipline.

The above mentioned three basic principles are the essential components for evolution of an integral personality. Elimination of any one constituent from these three will create imbalance and would only increase the dependency and crave for power.

There is a clear injunction from the Gurus that Man should never become power seeker and should not indulge in narcissistic love of his material body for its instinctual gratification. The body receives its vitality from the unseen Soul lying within it. Mind is the mechanism, which expresses the Soul. Soul and Mind are strengthened if they remain united with God, the Source of all Life. If Mind is well cultivated, it unfolds tremendous amount of energy for creative activity, leaving no scope for any dearth for the material needs necessary for the well being of the body. If Man feels his inner inferiority and becomes worried over the uncertainties of the life and the future and resorts to possession of power and worldly riches, he weakens his Mind and when the inner controller is weakened he destroys himself both physically and spirituality in engaging himself in unending jealousies, rivalries, intrigues and the open conflicts. The Gurus never made possession of power and the worldly riches as their aim. There was ever a sense of self sufficiency and self reliance. They never approached the State for help nor they ever accepted any offerings made to them by the kings. The clock was reversed soon after the Ascension of Guru Gobind Singh in 1708 A.D., when Banda Singh stirred up the frustration among the military conquests of the lands. This resulted in the chain reactions from either side and led to unending strife and hatred. Within few years the Sikh character built in 239 years of the Gurus personal teachings was completely obliterated. The Sikhs became as much power seekers as any one else. There is now complete ignorance and darkness as was in the days of Guru Nanak or before his advent.

I have written about two dozen letters to Sardar Fateh Singh, President, Shiromani Akali Dal and Sardar Kapur Singh, the Senior Vice President of the Organization stressing the need to re-model the Sikh character on the lines as taught by the Gurus and to stop the destructive way of Power Seeking in the

larger interest of the suffering humanity, but as yet there has been no response so much so that not a single letter has been acknowledged. Will the Sikhs ponder over this grave and vital problem on which the future of not only of Sikhism but of the whole World depends, and take the right decision. The Sikhs will have to take courage in both hands to ignore the opposition of the self seekers who would cling to the power that be.

PART I

LIFE HISTORY

CHAPTER I

BIRTH AND EARLY LIFE

BIRTH PLACE

GURU NANAK was born on 20th *Baisakh* 1526 *Bikrami* corresponding to 15th April, 1469 at Talwandi. It was Saturday. Talwandi was formerly called Raipur and was subsequently renamed Rai Bhoi di Talwandi. Being the birth place of Guru Nanak, this place is now called Nankana Sahib, and is situated at a distance of 48 miles westward from Lahore in District Sheikhpura. The railhead of this blessed place is on the rail-road Lahore-Jarahanwala.

Rai Bhoi Bhatti was a Muslim chieftain of Talwandi and its surroundings. During the Muslim rule a good number of Bhatti Rajputs had been converted to Islam. Of these, Doola Bhatti and his son Kamal Khan residents of Bhattia village in Gujrat District, are well known in history.

ANCESTRAL RESIDENCE

The family of Guru Nanak's father, Mehta Kalu, better known as Kalyan Rai or Kalu Rai, came from village Pathaiwind in Tehsil Tarn Taran, District Amritsar. This place is 10 miles south east of Tarn Taran. There is a shrine called Dehra Sahib in the memory of Guru Nanak in this village. A Khalsa High School has since been raised at this place by the concerted efforts of the local Sikh populace. Mehta Kalu was a revenue accountant (*patwari*) in the employment of Rai Bular son of Rai Bhoi, the chieftain of Talwandi. Mehta Kalu had, therefore, moved from Pathaiwind to Rai Bhoi di Talwandi in pursuit of employment.

MATERNAL RESIDENCE

Guru Nanak's mother Tripta belonged to village Chahal in Tehsil and District Lahore, which is situated at 8 miles distance

south east of Lahore Cantt. The Guru's elder sister was born in 1464 A.D. at this place five years before his birth. Guru Nanak paid several visits to his maternal relations and in commemoration of his visit to Chahal a shrine exists there.

EDUCATION

The father admitted the child Guru Nanak when he attained the age of seven years, in a village school for learning Hindi from Pandit Gopal and Sanskrit from Pandit Brij Lal. After completion of these studies at the age of thirteen years, the Guru was entrusted to the charge of Maulvi Kutab Din of Talwandi for lessons in Persian. All the three teachers were immensely impressed at the intellectual brightness and wit of their extraordinary pupil. The Guru not only possessed sharp intellect and acumen but also had great spiritual maturity at the tender age. The local habitants both Hindus and Muslims beheld this unusual child and made obeisance to him. The village chief, Rai Bular also said that the child was the Blessed One.

THE SACRIFICIAL THREAD

Every religious system recognises two beginnings of the human life—one of the physical birth and the other spiritual regeneration. The latter is solemnised at the particular age according to the religious rites.

As prescribed in *shastras* by Manu, *brahmin*, *kshatrya* and *vaish* Hindus are required to wear sacrificial threads for their spiritual advancement. The *sudras* or the untouchable Hindus, however, have no such right. The threads worn by *brahmins* are of cotton, of jute for *kshatryas* and of wool for the *vaishas*.

It is customary that a *brahmin* should solemnise the thread wearing ceremony when the child attains the age of eight years in spring, a *kshatrya* by the eleventh year in summer and a *vaisha* by the twelfth year in autumn. Every Hindu family had its own priest, who was necessarily *brahmin*. Pandit Hardyal a resident of Talwandi, was the priest for Mehta Kalu's family. It was this Pandit Hardyal who had prepared the horoscope of Guru Nanak at the time of his birth.

Pandit Hardyal was called for thread wearing ceremony of Guru Nanak when the latter attained the age of ten years, as

the family priest only had the privilege to perform this ceremony.

Birth of a son is considered to be most propitious according to the *shastras* for it is the son who can save his parents from falling into the "Pit of Hell". It is again the son who is competent to perform the sacrificial ceremony of *yajana* and *sharad* (offering feasts to *brahmins* in the name of deceased parents). A daughter has no such right. The sacrificial thread can be worn by sons only and not by daughters. Just as the birth of a son is of great pleasure to the parents, similarly the thread wearing ceremony by a son brings great felicity in the family. It is just like one nuptial ceremony when all relatives and friends are invited. Big feasts are arranged and even mutton is served. Baba Kalu also arranged such a function which exhibited great pomp and show and festivity

INDOMITABLE DETERMINATION

The child Guru was well known for his high intellectual calibre in his home village. But it was still unknown that this ten years old child was fully equipped to resist bravely the centuries old dictates of the *shastras*. This divine child proved to the world that he was free from obsession and any type of fear.

When all the invitees had gathered together, Pandit Hardyal began to perform the thread wearing ceremony for Guru Nanak. the Guru, who was sitting next to the Pandit kept silently observing everything. Pandit Hardyal, on completion of the worship of various gods and goddesses, was to put the thread round the neck of Guru Nanak. All eyes were then fixed on the Guru and everyone was anxiously waiting for the moment when he would congratulate Baba Kalu and the holy mother Tripta on Guru's wearing of the thread. The Guru held back the Pandit's hands when he advanced towards him with the thread. The Guru began arguing with the Pandit that according to *shastras* the thread wearing brings about a new life by spiritual regeneration. If this were so, then the thread should have been of a different type identical to the needs of the spirit but the thread the Pandit was giving to him was made of cotton only. This thread would become dirty and in due course of time break and perish and would then need a change. At the time of parting of the spirit from the body this thread would be burnt along with the body.

Under such conditions how this thread could be helpful for the up-lift of the soul, asked the Guru. The problem was simple and could be understood by everyone but this idea had not struck to anyone. If anyone had realised this problem, he had no courage in him to stand against the convention.

The ten years old Guru challenged the validity of the dictates of the *shastras*. All were wonder-struck ! The Pandit tried his best to persuade Guru Nanak to wear the thread. The father and the mother also fondly advised the child that it was not wise to rebel against the authority of the *shastras*. Persuasion and threats both had no effect on the Guru who had strong determination to accept that much which was agreeable to the reason. The Guru's only answer was that for spiritual advancement there was a need for spiritual thread, and if the Pandit had with him such a thread he could put on his person. This was the first protest against the centuries old ritual by the child Guru. It was again Guru's first battle against ignorance and fanaticism. The Guru at this tender age exhibited extreme courage and sense of precision. To have remained silent or acquiesced to the pressing situation was to have given the impression that he had no opinion. This could only be expected from one who had complete emotional maturity, internal harmony, freedom from all types of fears and obsessions.

CATTLE GRAZING ASSIGNMENT

Rai Bhoi on his conversion to Islam was bestowed with an estate of ten villages by the paramount authority. His son, Rai Bular succeeded this estate on his father's death. Baba Kalu was the revenue accountant of these ten villages and was also awarded ownership of some lands near Talwandi by Rai Bular.

Cultivation of the lands owned by Baba Kalu was done by the tillers engaged by him. He, however, did not engage any one for supervision over the tillers as he himself could manage this for he had frequently to go out on tours in connection with management of Rai Bular's estate. Baba Kalu's lands being near Talwandi were also quite often visited by the Guru.

People in those days did not feel the necessity to put all the lands under plough. They used to breed the cattle and kept them at the lands outside the villages. There was thus plenty of land

for grazing the cattle. People sustained themselves more on berries and herbs than on grains. Whatever amount of crops were sown were just sufficient for the people and were considered most precious to them. The quantity of milk yield was more than sufficient for the people.

Baba Kalu had also kept good number of cattle. The herdsmen used to take the cattle to nearby parks. Guru Nanak like other children also used to go to the park with the cattle of the herdsmen after attending the school. From his infancy the Guru absorbed himself in love with the Creator. The forestry environment of the landscape of this tract of the land known as 'bar' with the grandeur and beauty of the nature, had an added attraction towards God.

Rai Bular, who was the owner of the estate, had plenty of food grains and other wealth. Baba Kalu was also financially sound, being the official of estate and owner of some lands. The people in general in those villages were not similarly situated and had to face privations. Some of the people were employed on lands as tillers and were treated as menial servants. Their children were generally engaged on cattle grazing. Guru Nanak, who had immense sense of observation, fully studied the living conditions of the poor people by his close association with them. The Guru's sympathetic attitude towards the down-trodden people was the natural outcome of this association.

Rai Bular was the sole owner of all the lands comprising the ten villages and all others were his employees. Guru Nanak had seen the life of the poor tillers from near as he had been visiting the lands very frequently. The tillers had to work from morning till evening and had to keep themselves besmeared with the soil. Practically the whole of the produce of the lands used to be transported to the owner's house and the tillers had negligible share in the fruits of their labour. This injustice had its imprint on the child Guru's mind. The Guru thus developed great sympathy for the tillers against their exploitation.

According to the old chronicles, once, when Guru Nanak was about twelve years old, the cow-herds had gone out in connection with some work. The Guru had by then gained some experience to do the job in their place. He was accordingly instructed by his father to drive the buffaloes to the park. It is

a well known fact that cow-herds get sleepy when they take rest under a shady tree or near a well from where water is drawn out and canalised to the fields. It is difficult for any herdsman irrespective of his age and experience to resist from going to sleep under these conditions. The grazing cattle take this opportunity and trespass into green fields full of crops for their food, in preference to the dry scorched grass. The cow-herds generally keep watch over the cattle by rotation.

It appears that on that day Guru Nanak alone was keeping a watch over the grazing cattle. The Guru had never felt alone as it was his habit from his very childhood to attune himself with the Creator. It was likely that the Guru on that day after meditation went to sleep under the shady tree as cool breeze was blowing. The buffaloes thus got the opportunity to enter the green fields full of standing crop.

When the buffaloes were busy in feeding themselves with the crop in the fields, the farmer responsible for cultivation of those fields happened to come there. He was greatly upset to see this. The farmer came running in utter distress and was loud upon the wind. The Guru was awakened by the noise and drove out the buffaloes from the fields. The damage had already been done to the crop and the Guru was greatly moved by the loss to the poor farmer. The Guru had a sympathetic and loving heart which was ever yearning to alleviate the miseries of destitutes. The farmer, when he came near the fields, beheld Guru Nanak. The farmer knew that the Guru was the son of the local official and was also renowned as a noble soul. The farmer stumbled and stopped his yellings but could not conceal his distress at the spoilt fields. He took Guru Nanak along with his buffaloes to Rai Bular. At the time of his leaving the place, the Guru shed a glance full of love and sympathy over the spoilt fields and lo ! the poor farmer was blessed and his loss was repaired. The farmer, however, had no such realisation at that time and took the Guru to Rai Bular and narrated to him the whole incident most pathetically. A large number of people also gathered there. The Guru with full confidence in himself stated that there had been no loss to the farmer by grace of the Providence as the Lord was merciful and Master of all; His bounties were boundless and blessed all with them, continued the Guru. Rai Bular sent two

men to the fields to see whether there was actually any loss to the farmer. The men on their return confirmed that the fields were full of green standing crop and that no damage had been done by the grazing buffaloes. This was not an ordinary incident and the news spread like wild fire in the whole of the country. The Guru by this time, was only twelve years of age and had exhibited wonderous acts which proved that love of God and His people was the greatest of all miracles, charms and feats.

MATRIMONIAL ENGAGEMENT AND MARRIAGE

The Guru's matrimonial engagement took place in 1542 *Bikrami*, when he was sixteen years. Baba Mul Chand of Batala offered the hand of his daughter Sulakhni to the Guru. Bhai Jai Ram, the husband of the Guru's sister was an intermediary who arranged for this alliance. Baba Mul Chand was the revenue accountant (*Patwari*) at village Pakhoke Randhawa, situated in district Gurdaspur across river Ravi, which now forms part of Pakistan. This place is five miles from Dehra Baba Nanak situated on the Indian side of the Indo-Pakistan boundary near River Ravi.

Bhai Jai Ram was Uppal by caste and belonged to village Khanpur in Amritsar District. He was an official in the Revenue Department of the provincial government at Sultanpur Lodi. The government was headed by the governor, Nawab Daulat Khan Lodi. Bhai Jai Ram had to go to Talwandi on official tours. As both Baba Kalu and Bhai Jai Ram were the employees of the Revenue Department and had to meet each other in connection with official business, the acquaintance developed into friendship and culminated in marriage of Bibi Nanaki, the elder sister of the Guru to Bhai Jai Ram. Bhai Jai Ram also had to go on similar official tours to Batala and was thus acquainted with Baba Mul Chand, the revenue accountant of Pakhoke Randhawa. Bhai Jai Ram was thus the intermediary for the Guru's matrimonial alliance.

The Guru was married in May 1487, at the age of eighteen years. The marriage procession was taken to Batala, which is situated on the rail-road Amritsar-Pathankot. The mud wall at Batala, near which the nuptial ceremonies of the Guru were performed, is still preserved. A fair is held at this place in September every year to commemorate the wedding of the great Guru.

BHAI MARDANA

Bhai Mardana was the son of Mir Badre, a minstrel of Chamber clan. Mardana was born in Talwandi in 1516 *Bikrami* and was older by nine years and two months to the Guru. Mardana by heritage was a minstrel and in addition had a keen instinct for music. His favourite musical instrument was 'Rabab'. It was his proficiency in music which brought him close to the Guru, so much so that the name of Bhai Mardana is imperishably linked with the name of holy Guru Nanak.

The old chronicles do not clearly state from what time Bhai Mardana's association with Guru Nanak commenced. We can, however, visualise and can safely assume that this association was from the very childhood. People in a village have frequently to call at revenue accountant's place. Mir Badre, father of Bhai Mardana, was a poor minstrel; he could hope to get many of his problems satisfactorily solved from Baba Kalu, the revenue accountant of Rai Bular's estate. Minstrels in northern India generally call at the houses of well-to-do people and sing their praises and in return get from them the articles of daily necessities. It was, therefore, most probable that Mir Badre along with his son Bhai Mardana used to go to Baba Kalu's place for fulfilment of the material needs. Guru Nanak was blessed with sharp intellect and had acumen to judge the people. He could see virtues in Bhai Mardana and made him his life long friend. At the time of his marriage, the Guru was eighteen years old and Bhai Mardana twenty seven years. The minstrels exhibit their talents on social occasions especially on marriage celebrations of their clients. On the auspicious occasion of Guru's marriage, Bhai Mardana joined the marriage procession, being the family minstrel, and also as a friend to the Guru. It can, therefore, be said that the association between the Guru and Bhai Mardana came to fruition from the time of marriage of the Guru. The Guru was a great admirer of music and Bhai Mardana made further progress in learning music in the company of the Guru.

From the study of the life of Guru Nanak we observe that none else except Bhai Mardana had the privilege of a long association of 47 years. This association continued till Bhai Mardana's demise at Kartarpur in 1591 *Bikrami*, when the Guru was present by his death-bed.

The Guru was attracted towards Bhai Mardana for his singing of Guru's devotional hymns. For forty seven long years Bhai Mardana heard the Guru's holy Word and sung it on his instrument. It was, therefore, obvious that Bhai Mardana was the most devout follower of the Guru and it is for this reason that he is revered by all as "Bhai". Mardana was called '*Rahabi*' as he used to play '*Rabab*'. His descendants who served the successor Gurus by singing Guru's hymns were also called '*Rahabis*'. Bhai Mardana died at the age of 74 years and nine months.

Guru Nanak composed hymns under nineteen musical metres out of the total of thirty one musical metres mentioned in Guru Granth Sahib. We can therefore, assume that Guru Nanak used to sing in nineteen musical metres, which are : 1. *Asa*, 2. *Bhero*, 3. *Parbhati*, 4. *Suhi*, 5. *Bilawal*, 6. *Ramkali*, 7. *Tukhari*, 8. *Gujri*, 9. *Sarang*, 10. *Sri Rag*, 11. *Gaudi*, 12. *Dhanasari*, 13. *Tilang*, 14. *Maru*, 15. *Vadhans*, 16. *Sorath*, 17. *Malar*, 18. *Basant*, 19. *Kanara*.

VOCATIONAL EMPLOYMENT

The old chronicles mention two or three incidents only which lead us to the conclusion that the Guru in his early days was engaged as a cow-herd. The specific incidents mentioned in the chronicles are only the pointers towards Guru's regular engagements in the assignment. It would, therefore, not be a wrong estimate that the Guru after his school hours used to pay visit to the fields despite the tillers and the herds-men engaged by his father for work on the fields owned by him.

As the Guru grew in age he appears to have changed his professions. Guru Nanak in his hymns made a mention of four types of vocational employments : farming, shop-keeping, trade and service. It is necessary for one to have an experience in shop-keeping before he can make a venture in trade or some one in the family should already be on the job if one has directly to adopt trading as a profession. As Baba Kalu was in service, it was not possible for the Guru to go for a trade without getting any experience in shop-keeping. The chronicles mention only one incident connected with Guru's employment as a trader, when he distributed his fortunes to the needy persons. The Guru was at that time thirty four years old and this incident mentioned was

the specific one during the Guru's employment on the job as a matter of course. The chronicles do not rule out the Guru's regular employment on the various jobs connected with the specific incidents.

Baba Kalu's assignment as the revenue accountant of ten villages was a full time engagement. It was therefore natural that Guru should have relieved him of the additional work connected with cultivation of lands. It is said that the Guru at the age of thirty-four was sent to Choor Kana, a marketing centre near Talwandi, for a business venture. It would thus appear strange that the Guru took to trading all of a sudden from farming. The Guru was married at the age of eighteen years. It would therefore not be incorrect to assume that the Guru at that time was running a shop in his village as after his schooling the work connected with farming was not a full time job for him. Further, it was his experience of a shopkeeping which subsequently led to his employment as a 'Modi' at Sultanpur Lodi under Nawab Daulat Khan Lodi. During these days the currency in coins was in great scarcity and the farmers used to pay their revenue in kind only. The food grains supplied by the farmers used to be stored in a governmental godown called 'modikhana'. The 'modi' also used to be paid for from the grains stored in the godowns. Distribution of stores was vested in the 'modi'. The grains rendered surplus to the requirement were to be sold at the market and the proceeds thereof used to be deposited in the treasury by the 'modi'. This was a most responsible assignment which needed much experience, intelligence, ability and above all honesty. The selection of a 'modi' was therefore a most hazardous task.

There was the world of difference between the approach of Guru Nanak and a common man to life. In order that we may clearly understand the Guru's view-point we must examine carefully the points which are to follow.

LOVE FOR DIVINE MUSIC

Bhai Mardana's great proficiency in music was the cause of his intimate friendship with the Guru. The hymns contained in *Guru Granth Sahib* are mostly those which could be sung from three hours before dawn to three hours after dawn; for example : *asa, bhairi, parbhathi, suhi, bilawal, ramkali, tukhari, gujri*.

It appears that Guru Nanak after mornings ablution used to meditate on God by singing devotional songs from three hours before dawn to three hours after dawn. The musical metres which are sung in the afternoon and included in *Guru Granth Sahib* are : *sri rag, gaudi, dhanasri, tilang, maru*.

Guru Nanak used only one metre that is 'sarang' which is sung at noon.

We can conclude from the fore-going account that the Guru was the great lover of music. Singing of devotional songs was the food of his life whether be the time before he was to go for work or thereafter; on his awakening from sleep or before going to sleep. The people in general and especially those who were related to the Guru had formed an opinion that the Guru was not putting his heart and soul in the work connected with earning his livelihood. A common man is only required to earn for his living and to enjoy the fruits thereof. The idea of self culture by participation in holy assemblage and remembrance of God is considered only a formality.

Today we may not be able to correctly estimate the effect of Guru's life on the people of Talwandi. The Guru who was a high caste *kshatriya* and a son of an influential local official was freely mixing with the low caste poor Bhai Mardana on the basis of equality and friendship. These two noble souls used to sit together, had highest consideration for each other and daily, for hours together, used to sing the praises of God. The Guru's association with Bhai Mardana made the people to wonder at some of them so much admired this that they also joined this association. The old chronicles have however, only said about the faith of the village chieftain Rai Bular in the Guru.

ASSOCIATION WITH ROAMING SADHUS

The 'Bar' tract of Talwandi and Choor Kana being a desolate land and situated in a corner of the main land was not affected by the invading armies. Many of the roaming *sadhus* used to take shelter here individually as well as in groups. During the days the Guru was devoted to farming, he used to meet these *sadhus*. The people of Talwandi were well aware of the extraordinary talents of the Guru by his remarkable courageous debates. The Guru always considered asceticism as a disconsolate, unsocial and

barren creed. He laid bare the futility of their way of life and their deceptive appearances. The common man of Talwandi now began to distinguish between righteousness and the cant. Many of these *sadhus* began to think alike with the Guru and changed their mode of life. They began to associate freely with the Guru and kept themselves employed on some useful work. The Guru began to discuss certain vital problems facing the country with these *sadhus* after singing of the devotional songs with Bhai Mardana as the *sadhus* were the only source of information who could communicate the news from one part of the country to another. On observing that the Guru was mostly absorbed in devotional songs only people had formed an opinion that he was not paying full attention to his job. As already stated above the Guru preached against hypocrisy and cant and changed the life of some of the *sadhus*. The *sadhus* were dependent on others for their bodily needs, while the Guru was himself earning his own bread. It was a habit with the Guru to serve the needy persons with his own earnings. From this the people also concluded that the Guru was squandering money. Baba Kalu very often used to admonish the Guru for his lavish spending of money on others. The old chronicles mention a couple of incidents only in this connection when the Guru had given his gold ring and tumbler to the needy ones.

CALAMITY OVER THE PEOPLE OF INDIA

During the eleventh century India was repeatedly invaded from North by Mahmood Ghazni and consequently the Hindu paramountcy in the Punjab had considerably been weakened. Later other Muslim invaders followed Mahmood till in the beginning of the thirteenth century the Muslim rule was fully established in northern part of India. Kings of five Pathan dynasties ruled over India from 1206-1526 A.D. Behlol Lodi, the first Lodi King was ruling India from Delhi when Guru Nanak was born in 1469 A.D. India had been repeatedly invaded by Pathans from Kabul. The usual route of their invading forces was Hassanabdal, - Behra, - Wazirabad, - Sialkot, - Saidpur (Eminabad) - Lahore. As already stated the tract of 'Bar' is situated in corner of the main land and in those days was mostly a waste land. The roaming *sadhus* used to take shelter here as this part of the country was not affected by the foreign invasions.

The Guru used to listen to the woeful tales of the conditions prevailing in the country caused by the foreign rulers from the *sadhus*. The difficulties which the people were experiencing could be well imagined from the treatment meted out to the brave Rajput king Prithvi Raj who was exterminated by the cruel invaders. The first act of the victorious Muslim rulers was the award of fertile lands to Muslim nobles as gifts. During invasions, loot, arson and rape were the common occurrences. We can visualise the situation prevailing in those days from the incidents which took place during the partition of the country in 1947.

The Guru was observed many a time to have plunged in deep thoughts and even felt sad on hearing the sad plight of the people. The Guru also heard that the people were made an easy victims of the lure of wealth offered to them to barter their faith. He had before him the example of conversion to Islam of Rai Bular's father Rai Bhoi. The Hindu virility was not equal to the organised force of the invaders. The Hindus, therefore, framed new social laws and modified considerably the ancient ones. They totally boycotted all social contacts with Muslims. This hatred had such an evil effect that this stood in their spiritual advancement and progress. In order to safeguard the chastity of their women folk they got them married in their infancy. The custom of cremating widows with their dead husbands was given further impetus. People generally resorted to infanticide of the female children.

As the Guru grew in age he contemplated more and more on the uplift of degraded and degenerated people. The Guru also observed that so called religious heads were more apathetic towards people than the tyrant rulers. A youth who had reached the adolescent age could not be expected to show much concern over these problems, but the case was different with Guru Nanak in whose heart love and sympathy for the people was filled to the brim and was over-flowing. Very often the Guru was seen in a pensive mood pondering over these problems. Being engrossed with these problems he would sometimes forget about his job at the shop. The people on seeing the Guru in such a condition became firmly of the view that the Guru was about to renounce the world and would become a recluse.

PHYSICIAN CALLED TO HEAL GURU NANAK

The times about which we are talking now was when India was ruled by Sikander, the second Lodi king. His reign lasted from 1489 to 1517 A.D. He shifted the capital from Delhi to Agra and died there. He was very cruel especially towards Hindus. Kazis (Muslim judges), who were extremely corrupt and took bribes, were in charge of the judiciary. Sri Kabir, who hailed from Benaras, was at his native place, when Sikander Lodi visited him in 1490 A.D. If any one is to assess the courageous spirit of Kabir he is advised to read his compositions incorporated in Guru Granth Sahib. Sri Kabir exposed most fearlessly the hypocrisy, cant and exploiting attitude in the garb of religion of the Brahmins and the Muslim judges and divines. These veterans fully poisoned the ears of the king against Sri Kabir. The king, therefore, ordered that Sri Kabir be thrown before the elephant who had been intoxicated with wine. Sri Kabir has himself described this episode in a stanza incorporated in Guru Granth Sahib. He states that his hands and feet were tied up and he was thrown as a pack before the intoxicated elephant who was to trample him to death. But with His Grace the elephant did not come near him. This incident was witnessed by Sikander himself at Benaras who was convinced of the piety of Sri Kabir and set him free. This news too was spread throughout the country by the roaming *sadhus*. It is possible that Guru Nanak might have heard about it as this was not an ordinary event. It was a general affair in the country that the Kazis in the garb of imparting justice to the people inflicted injuries on them and perpetrated untold atrocities and if any sympathiser and lover of humanity would raise his voice against this injustice and cruelty, he was ruthlessly crushed by them. Then what was the way open to the persecuted people? According to the old chronicles when the Guru was 22 years old in 1491 A.D., he maintained silence for many days and neither ate nor drank anything. On the advice of relatives, Baba Kalu summoned the physician home to examine the Guru. The physician felt the pulse of the Guru to diagnose the disease. His pulse was normal and the body showed no signs of any ailment. The physician was in a dilemma about his diagnosis and prescription of medicine for the patient. The Guru thereupon told the physician that his knowledge of physical diseases was of no avail to him as he was not suffering from any

physical disease. He, however, had anguish and pain in his heart resulting from the indescribable torture to which his fellow beings were subjected to. Only those could realise this pain in others, who themselves experienced it.

THE TRUE BARGAIN AT CHOOR KANA

The Guru worked at the shop and went out for trade for 14-15 years. Association with Bhai Mardana for singing of devotional songs continued without any break. The Guru's fame by this time had spread far and wide and the people including the *sadhus* also joined in his devotional songs. As the *sadhus* had joined the holy association, the Guru had to fulfil their material needs as well. People in those days could hardly manage to make their both ends meet due to uneven distribution of the lands. In this part of the country, farming was mostly dependent on the rains. If the rains failed, there was certain to be a famine and the poor ones were only to suffer. Accordingly a little delay in the rains would gravely affect the poor people. The Guru used to meet the demands of the needy ones from far and near from his own earnings. The obvious outcome of this attitude of the Guru was that the money used to come to him but was given away at the same time to the needy ones. Baba Kalu was not happy over the ways of the Guru. All the Sikh historians have narrated the story of "True Bargain" of the Guru which is accepted by all as a true historical fact. India in those days was ruled by Sikander Lodi, who had shifted his capital to Agra from Delhi as he had to keep a close watch over Bihar province, which he had recently conquered. The land-lords of the Punjab were happy over this change as they wanted to be at an arm's length from the king. The Hindus were already sick of the king and they too were happy. Disturbed conditions prevailed in the Punjab with added famine conditions. This took place in 1503-4, when the Guru was 34 years old. He went to Choor Kana for purchase of stores for his shop at Talwandi.

Choor Kana was the nearest trade centre to Talwandi. Bhai Mardana used to accompany the Guru whenever he was to go out on job and this time also he was with him. The main reason for Bhai Mardana's company was that the Guru could not live without the Divine music. The Guru had now gained sufficient experience of his job and needed no advice or tutoring from any

one. But it is customary that parents do give their advice to their sons, how-so-ever experienced and talented they might be, as for them their off-springs are mere children. The chronicles mention that at the time of Guru's departure for Choor Kana, Baba Kalu particularly advised Guru Nanak that he should be very careful in the purchase of the stores so that they could fetch plenty of profit.

As at that time famine was raging in the Punjab, the *sadhus* who were normally dependent on others for their needs, were not attended to by the famine-stricken poor people. Guru Nanak went to Choor Kana for trade with a capital of twenty rupees. Although there was a great scarcity at that time, yet the sum of Rs. 20 had much more value than Rs. 2000 today. A group of hungry *sadhus* who had come to Choor Kana from Talwandi met Guru Nanak there. Many of these *sadhus* were the former associates of the Guru and had not taken any thing for some days. The Guru immediately arranged for their food and also provided clothes to the needy. On seeing free distribution of food many other poor people flocked in and partook the food. In this way the total amount of Rs. 20 was spent by the Guru.

This was an ordinary thing for the Guru as he had always been helping the needy ones from his earnings. But this time the amount spent was a substantial one. For a liberal man like the Guru the money was only fruit of his labours, but Baba Kalu was outraged with this magnanimity of the Guru. However the Guru was mature, talented and earned well yet the father treated him as a child only, as the latter wanted to mould his life in his own image. Baba Kalu was, therefore, immensely irritated at the doings of the Guru. All his hopes that his son would earn plenty of money and would thus become a big man ended in smoke.

Baba Kalu thus formed a poor opinion of his son. This news also reached Guru's sister Bibi Nanaki and her husband Bhai Jai Ram. Bhai Jai Ram was an influential man and Nawab Daulat Khan Lodi had much regard for him. He persuaded the Nawab to employ Guru Nanak as 'Modi' (store man), as the Guru was most honest and a hard-working man. The father was annoyed with the Guru for the liberal distribution of wealth among the poor earned by him. It was a rare opportunity to find an honest and hard-working man applying for service in a Government

department in those days. The Nawab had heard of the reputation of the Guru and, therefore, readily agreed to the proposal of Bhai Jai Ram. The news of Guru's new assignment was conveyed to him and to his father by Bhai Jai Ram.

Baba Kalu like common man, was under the misunderstanding that giving something was being deprived of and meant sacrificing. The conception is of the man whose character has not developed beyond the stage of the receptive, exploitative or hoarding orientation. The marketing character bids us to give but only in exchange for receiving, for giving without receiving is to be cheated. The Guru was giving his all to the people in love and was being made enormously rich by the love he received from them.

CHAPTER II

AT SULTANPUR

DEPARTURE FOR SULTANPUR

When the Guru received the call from Bhai Jai Ram for his appointment as 'Modi' he was thirty-five years and six and a half months old and it was 30th October 1504. Sultanpur is situated 16 miles south of Kapurthala and was founded by Sultan Khan Lodi, a military commander in the employ of Mahmood Ghaznavi.

The Guru had two sons, Baba Sri Chand and Baba Lakshmi Das; the former was born in August 1494 and the latter in March 1497. Bhai Mardana accompanied the Guru when he left Talwandi for Sultanpur. By this time Bhai Mardana had association with the Guru for about eighteen years and it was not possible for him to live without the Guru. But how could he afford to separate from the Guru, and from where else could he, being a low caste minstrel, get the brotherly treatment, which he was receiving from the Guru?

The Guru left his family at Talwandi with his parents. Baba Sri Chand at that time was ten years of the age and Baba Lakshmi Das of seven years.

MODI KHANA (STORE HOUSE)

As already stated the farmers used to pay their revenue in kind and not in cash and the Government servants were similarly paid in kind. Modi was responsible for keeping an account of all in-coming and out-going stores. He was also to sell the surplus grains in the market and deposit the cash in the treasury. Infact the whole of Government machinery was dependent on the efficient performance of the Modi (Store Keeper). The Modi was required to be a honest person whose dealing with people, Government servants and the Government itself were to be

above board. As such the office of the Modi was a great responsibility. Nawab Daulat Khan appointed Guru Nanak as Modi on the recommendations of Bhai Jai Ram in November 1504.

GURU'S DAILY ROUTINE

The Guru continued to sing the divine music in the company of Bhai Mardana at Sultanpur in the same way as he was doing at Talwandi. There are two streams by the name of 'Vaeen' which flow on the plains of the Punjab. One of the streams known as 'Black Vaeen' which starts from the foot of the mountains in the Hoshiarpur district passes near Sultanpur and finally merges in River Sutlej about ten miles north of Harike-Patan. The Guru daily used to take bath in the 'black vaeen' three hours before dawn and thereafter in the company of Bhai Mardana used to sing divine songs. Here also many people joined the Guru in singing of the divine songs. This holy assemblage began to swell in numbers as the days passed. It was here that Bhai Bhagirath who was a Numberdar of the village Malsehion, left the worship of Goddess Durga and became a Sikh of the Guru. Bhai Bhagirath played a significant part in propagation of Guru's way.

GURU'S WORK AS A MODI

It is the general impression that the person employed in judicial courts and revenue departments indulge in mal-practices. There are very few people who are not affected by this malaise. An honest man has not only to overcome the temptation of wealth but also has to face staunch opposition from the corrupt associates. The corrupt employees generally make concerted efforts to evict the honest ones from employment. The honest employees are also not liked by certain people as the latter find it difficult to manipulate their evil designs for earning their undue share by offering bribes. The people in general, however, have great respect and regard for an honest Government employee. The old chronicles mention that Guru Nanak worked at Modi Khana in such a way that people became very happy. People admired his divine qualities and praised him before Nawab Daulat Khan. The Nawab was also happy over his choice in selecting Guru Nanak as his Modi.

HELP TO THE POOR

Here also the Guru used to help liberally the poor people as he did at Talwandi. The chronicles mention only one event. A poor Brahmin, having heard the popularity of the Guru that he was a great sympathiser of the poor, requested Guru Nanak that he be helped to perform the wedding of his daughter. The Guru got the list prepared of the articles required by the Brahmin and finding that some of those articles were to be brought from Lahore, sent Bhai Bhagirath there for the purpose. The people of Sultanpur in those days used to go to Lahore for the trade. Sultanpur was also politically linked with Lahore, which was administered by Governor Tartar Khan Lodi, the father of Nawab Daulat Khan. Bhai Bhagirath met Mansukh, the trader at Lahore.

ENLIGHTENMENT FROM THE ENLIGHTENED

Mansukh was very much attracted by the personality of Bhai Bhagirath. He heard about the sublime life of Guru Nanak from Bhagirath and accompanied him to Sultanpur to pay homage to the Guru. Mansukh had hitherto formed an opinion that all saints and religious people were only hypocrites and there was no truth in them. He was greatly impressed to see Guru Nanak in the daily routine of singing the praise of God, earning his bread and the love for the people and especially the down-trodden ones. Mansukh stayed for some time at Sultanpur, learnt thoroughly the Sikh way of life by daily joining the holy association, and returned to Lahore on his job with the permission of the Guru. The chronicles mention that Bhai Mansukh also used to go Ceylon on business. Mansukh's life was completely transformed by the sight of the Guru. He was well known amongst other traders and the people of Ceylon. He developed acquaintance with king Shivrana of Ceylon, the people there were also attracted towards his piety and praised him. Many people in Ceylon became the disciples of Guru Nanak as a result of their association with Bhai Mansukh. King Shivrana also became the admirer of the Guru. Mansukh visited Ceylon in 1506-7 A.D.

THE GURU SUMMONS THE FAMILY TO SULTANPUR

On his arrival at Sultanpur, the Guru stayed with his elder sister Bibi Nanaki for some days. He later called his family from

Talwandi as he did not think proper to over-burden his sister for his companion's food arrangements. It was a habit with the Guru to serve the needy ones with food who used to visit him from far and near. His wife and children joined him at Sultanpur but his parents remained at Talwandi.

COMPLAINTS

In a few months time the fragrance and beauty of the noble character of Guru Nanak had spread in the four corners of India. The corrupt employees of Nawab Daulat Khan did not relish this and began to poison his ears against the Guru. It was likely that Nawab Daulat Khan might have been suspicious of the conduct of the Guru but his doubts would have been broken when he personally witnessed his nobility. The time passed on in this way and the Nawab was satisfied when at the end of year the accounts were checked and found correct. The complaints, however, continued to be received by the Nawab in the ensuing year but he did not pay any heed to these. The Nawab however felt that Guru's mind was not fully engrossed like other ordinary beings in his work. In this way the Guru served the Modi Khana (store house) for about two years and nine months.

THE GURU SEES THE PEOPLE IN DISTRESS

The story of 'Vaeen stream' is well known in Sikh history. On the morning of 23rd August, 1507, the Guru as usual went for a bath, to 'Black Vaeen' stream which was flooded with water as those were the rainy days. According to old chronicles, the Guru did not come out of the stream for three days. The attendant who accompanied the Guru to the stream came back at sunrise and informed every body about the missing of the Guru. Every one except Guru's sister Bibi Nanaki thought that Guru had been drowned or had been driven away by the swift water current.

We understand from the writings of Bhai Gurdas that Guru Nanak at this time was fully attuned with God in a secluded place and was pondering over the ways of redemption of the poor people from the tyranny of their rulers. There was a necessity for great sacrifice on the part of any one who would champion their cause. Further, the liberation movement required evolution of an organised and effective programme for which deep

consideration was required. The prevailing conditions were that the religious places where high ideals were to be taught had turned into places of miseries. On all religious places, be the Hindu places of worship or the monasteries of yogis or the religious places of Muslims, the so called protectors of religions and morality were ruthlessly trampling the poor people under their feet. The Guru had to emancipate the people from the onslaughts of the Brahmins, Yogis, Sadhus, Sayads, Pirs and Fakirs perpetrated in the name of religion. He had to awaken the fear-stricken emasculated poor people from their deep slumber of passivity of bearing the injuries inflicted on them and had to infuse a new spirit in them to rise against this tyranny like brave and courageous men. Both the sons of the Guru, Baba Sri Chand and Baba Lakshmi Das, were yet teen-agers. If the Guru was to defend the poor and the distressed people, he had to part with his family and keep his infant sons under others' protection. The Guru's wife was young and needed the company of her husband. The Guru had to experience many difficulties if he were to go out in the service of the people. He had to travel thousands of miles on foot without any arrangements for his food and shelter. He knew it well that he had to travel through deserts with their burning sands, through dense jungles where there were to be blood-sucking insects, would experience the severities of the weather without adequate clothes on the body, would come across different types of people of varied tongues, would have to deal with clever unscrupulous people and would have to rescue himself from the onslaughts of the ferocious man eaters.

If he had to go out for the service of people the aforesaid difficulties that he would experience were staring hard at his face. The other side of the picture was that he had a well established house—an obedient wife and a pair of lovely teenager sons, respectable life with easy and honourable employment as Nawab Daulat Khan was fortunate enough to have found such an honest Modi, whom he liked most. Bhai Gurdas even counted Nawab Daulat Khan Lodi amongst the devout Sikhs of the Guru. The Guru's fame as an honest Modi was being talked about in every house at Sultanpur and all used to hail and revere him. If the Guru chose the way of service of the people he had to forego all these comforts and undertake an adventurous and thorny task. The Guru had to take this vital decision—he did take the

decision in observance of the behest of his inner voice to serve the troubled humanity at large at the cost of his personal comforts. On the morning of 25th August, 1507 the Guru made the graveyard outside Sultanpur as his abode. The news of Guru's survival spread like a wild fire and every one including Nawab Daulat Khan came rushing to the grave-yard. The Guru decided not to serve in Modi Khana any longer from thereafter. He had decided to go far and wide to spread his mission of universal brotherhood of Mankind who had been separated from each other on the basis of status, religion, creed and race. Guru Nanak during these three years had endeared himself to the smallest child of Sultanpur. The people were grief-stricken to hear that their revered Modi and great benefactor was leaving them. On his arrival at the grave-yard from the 'Vaeen' stream the first utterance that the Guru made was that "The people were neither Hindus nor Muslims". He inculcated on the people that the external labels of religions, caste and creed should not divide them as God's spirit pervaded in everyone alike. He told Nawab Daulat Khan and the people of Sultanpur that he had made up his mind to go to distant lands to convey the message of oneness of humanity to the hatred-stricken people so that they could witness the all pervading spirit of God in all and all be blessed with peace of mind.

OFFERING OF PRAYERS WITH THE NAWAB AND THE KAZI

The chief Muslim Priest (Kazi) of Sultanpur had also accompanied Nawab Daulat Khan to the grave-yard where Guru Nanak sat. When the Kazi heard Guru saying that God's spirit pervaded equally in all humanity and that there was no difference between the people of various religious denominations, he entreated the Guru to accompany them to offer the afternoon prayer in a nearby mosque.

Guru Nanak had arrived at the grave-yard earlier that morning. The people of Sultanpur had been pouring into the grave-yard from morning till the afternoon like a stream. It was in that afternoon that the chief muslim priest asked the Guru to go with them to the mosque for prayers. The Guru accepted the offer and left the grave-yard with the Nawab and the Kazi for

the mosque.

The chief muslim priest began to offer prayers by leading congregation consisting of a number of muslims. The Guru stood near the priest. It is generally observed that if the mind of a man talking to us becomes engrossed with thoughts elsewhere, we at once can detect from his face that he is absent-minded, as face is the index of the mind. The Guru had a glance over Kazi's face and smiled at him. It was quite apparent from Kazi's face that he was only mechanically muttering the Koranic texts and was absent-minded. It was a very unusual effrontery of the Guru to uncover the hypocritic worship of God before a large muslims concourse in a muslim religious place where the Governor and the chief priest of Sultanpur were present and specially in those times when there was muslim rule. The Guru was well aware of the muslim religious code according to which severest punishment could have been awarded to a non-muslim for his sacrilegious act of laughing at the chief muslim priest whilst in prayers. Guru at that time was only thirty-eight and a half years of age. The Guru, whilst he was in meditation across the 'Vaeen' stream for three days, had been thinking of such eventualities, when he would boldly have to bring forth the truth before the people. Earlier at the age of nine he had refused to wear the sacrificial thread before a large gathering and had declared this ritual as a Brahmanic religious obsession. This was another occasion when he brought out the common defective approach to the true religion. Today every Sikh should understand the significance of Guru's act of bravery and in the light of these acts it should be clear to him that the mechanical rituals and mere observance of the formalities do not lead him anywhere.

How could the chief priest pocket this insult? He complained against the Guru to the Nawab in the mosque itself after the completion of the prayers. As Nawab was also standing near the priest during the prayers and had seen the Guru smiling at the latter, asked the Guru to explain his conduct. The Guru replied that it was quite apparent from the face of the priest that he was absent-minded during the prayers. The Guru further went on that in his opinion there was no use for mechanical repetition of the words. According to the old chronicles the Guru told the Nawab that the priest had a mare which had given birth to a colt. The priest had not tethered the colt and was afraid that

it might not fall into the well in the court-yard of his house. The priest was all along, during his prayers, thinking about the colt lest it should fall into the well. In Guru's opinion, it was futile to offer prayers in this manner.

PREPARATION TO LEAVE SULTANPUR

Guru Nanak resigned from the post of Modi on 30th August 1507. When Nawab was convinced that the Guru was determined to leave Modi Khana (store house) he got the accounts checked. The news of Guru's leaving Sultanpur reached the poor people who also came to pay their homage to him. The Guru was paid the amount due to him by the Nawab. He again helped the needy ones from the amount thus received by him.

DEPARTURE FROM SULTANPUR

The Guru left Sultanpur on the same day that is 30th August, 1507 after staying there for about 2 years and ten months. The old chronicles mentioned that Guru's father-in-law had also come to Sultanpur at that time. The Guru told his father-in-law about his plans of going out on missionary tours and entrusted his family to his charge. Guru's sister Bibi Nanaki and her husband Bhai Jai Ram were also present there at that time.

Indeed parting from the family is very painful. The Guru was to embark on a long journey and was to remain out for years together. It was not certain whether he would again join with his family. Furthermore, his wife and children were to remain under the care of another man. Thus the members of the family were completely up-set on Guru's departure. But the question was how could the sufferings of the ill-clad and the under-fed, the ostracised and terror-stricken, be alleviated if the Guru was not to set upon himself this onerous task though in the wake of dreadful obstacles and tribulations. Hence the Guru resolved to suffer so that humanity may have a sigh of relief and lead a dignified and graceful life.

CHAPTER III

**FIRST MISSIONARY TOUR FROM
SEPTEMBER 1508 TO END OF 1515 A.D.**

During the time of Guru Nanak there were three types of places of worship in existence viz. Hindu sacred places, monastries of the Yogis and Islamic sacred places. By that time Muslim rule had been established in India for the last three hundred years. A number of prominent Muslim Divines, Sayads and Fakirs had settled in various cities and towns of India to preach Islam. Holy Mecca in Arabia was the fountain head of the Islamic culture and the Muslims looked this source for fulfilment of their aspirations. Muslims from all parts of the world go for pilgrimage to Mecca every year on the occasion of Id-Ul-Zuha.

Guru Nanak was commissioned to create spiritual awakening among the people and also had to show the correct spiritual path to the professors of the various faiths and religions. For this reason the Guru decided to visit first of all the Hindu places of worship on the occasions of festivals held at these places so that he could convey his views to the people in large number.

Such missionary journeys undertaken by the Guru are classified as "Udasis" in the Sikh chronicles. During his long tours which occupied the Guru for years together, it was necessary for him to travel light. For this he was required to subsist on the simplest food and clothes on his body. An underwear, a long shirt, a turban as his headgear and a sheet of a cloth were his total belongings. It was also necessary that these clothes should not become dirty soon and require frequent washing. The roaming Sadhus of India had, therefore, adopted wearing of saffron coloured or ochre clothes. This type of dress gradually acquired religious touch and became the symbol of ascetic way of life. The Guru also wore saffron clothes during his missionary

tours. As such his long missionary tours were misnomered as "Udasis". Bhai Mardana always accompanied the Guru during the missionary tours and wore the same type of dress.

SULTANPUR TO TALWANDI

Guru Nanak left Sultanpur Lodi for Talwandi with Bhai Mardana to inform his parents about his plan to undertake long missionary journeys. Grand Trunk Road was the straight route connecting Delhi with Lahore. This road passed near Goindwal situated on the banks of river Beas. Crossing the river Beas, the Guru came to a village near the present town of Goindwal. The people of the village did not entertain the Guru and as such he could not find any shelter there to pass the night. At the outskirts of the village, there was a cottage, wherein was lying a leper all alone in his agony. The people of the village had treated him as an outcaste and untouchable on account of his contagious disease. The Guru and Bhai Mardana heard the agonising cries of the leper and entered his hut and spent the night there nursing him and singing Divine songs. This had great soothing effect on him, the Guru taught him that without imbibing love for God, one becomes inflicted with the worst type of diseases. A diseased mind bereft of love could not live in peace, as physical maladies had bearing on the mental unrest and as such disease in physical plane manifested on account of mental sickness. The mind becomes healthy and cheerful if one was dedicated in love to his Creator. The stanza sung by the Guru is given in the Dhanasri Metre in Guru Granth Sahib. The Guru and Bhai Mardana reached Lahore by this route.

LAHORE

(A) selfishness given a virtuous colouring—a glaring example of hypocrisy.

On his arrival at Lahore, the Guru spent the night in an improvised shelter under a 'Pipal' tree constructed near a well by Jawahar Mal. On the following day he observed that the butchers continued to slaughter cows and goats till sufficient time after the dawn. This was obnoxious and terrifying experience. The Guru, as was his normal practice, began to sing his Divine songs from 3.A.M., but was greatly disturbed by the shriekings of miserable and tormented cows and goats being cut under knife. It seemed

that no one had fear of God in him there. The Muslim Divines who used to call Hindus as infidels, were cutting the throats of the animals in the name of religion, instead of offering prayers to God. They considered this as virtuous act as they believed that they were offering the animals to God as a sacrifice to propitiate Him. These Muslim Divines used to slaughter the animals in the early hours of every morning to earn their livelihood, and gave this a religious cover to save themselves from the wrath of the people. The Guru did not like this hypocrisy in the religion. The Guru told the Muslim Divines that they were utterly in the dark if they believed that they could in this way deceive God. In actual fact, they were deceiving themselves, as they were killing animals for their livelihood only and it could not be a virtuous act for pleasing God, and this is in no way ennobled their lives. It has since scientifically been proved that such propitiation ceremony tends to repeat the crime, as there is no expiation without repeating the deed. The oath, torture and trial by ordeal arose, as symbolic repetition of the crime as a means of expiation. That is why eating of 'Kochar' meat is forbidden in Sikhism.

(B) Offering of food to dead ancestors

Guru Nanak left his employment in Modi Khana in the beginning of September. The Hindu custom of offering of food to their dead ancestors popularly known as ' Saradhas' is celebrated for about a fortnight from 8th Sep. to 22nd Sep. every year. According to the Shastras the food offered to Brahmins during these fifteen days is transhipped to the dead ancestors of those offering it. Thus the Brahmins are fed with dainty dishes by the Hindus during this period. As already explained the Guru and Bhai Mardana had on their bodies saffron clothes as wearing of such type of clothes was a matter of expediency—being on long journey the clothes should not need frequent washing. As such type of clothes are generally worn by Hindus ascetics, the people in general took the Guru and Bhai Mardana as ascetics. Near to the place, the Guru had spent night at Lahore, there lived a wealthy Hindu, by the name of Duni Chand. He was a Kshatri by caste. He was to celebrate the 'Saradh' of his deceased father and invited the Guru on the feast. The Guru, however, made Duni Chand understand that the food in this way was not transhipped to the deceased

ancestors. The only right course was to serve the parents while they were alive. The Guru and Bhai Mardana then left Lahore and reached Talwandi.

A TOUCHING SCENE

Guru Nanak was the only son of his sexagenarian parents, the father (Baba Kalu) was at that time 67 years old. The parents thought that their son had settled at Sultanpur and was busy in his trade. But the son along with Bhai Mardana all of a sudden appeared at Talwandi in saffron clothes. The parents were dazed to see their son in this condition, as the Guru was married and had two sons. The parents had more than thirty five long years observed in their son the perspicuity, courage, ability, compassion and love for the down trodden people. They also knew that the fame of Guru had not only spread in Talwandi but also in Sultanpur where every one was hailing the Divine Modi of Nawab Daulat Khan. They saw the Guru to their great surprise and distress in ascetic robes. The question arises whether the Guru was dissatisfied with the household life and was abandoning this way of life in favour of ascetic life? The answer is No. There was no greater man than the Guru himself who had the most sympathetic heart which was overflowing with love for all. On one side were the aged parents of the Guru and on the other side were the aged parents of teeming millions who were being trampled under the heels of tyrant rulers and were victims of the strangle-hold of the high caste priests and other social leaders. No one dared to oppose these tyrants as people were fear-stricken. No one could dare come to their rescue as only a courageous man like the Guru could venture to stake his life for the emancipation of the oppressed and terrorised. There could thus have been no real manifestation of love and sympathy for the poor grief-stricken people without this sacrifice. Bereft of this sacrifice the Guru's love for the people would have been merely shedding of the crocodile tears. The Guru narrated the pathetic plight of the people to his parents and pleaded his inability to serve them by remaining with them for some time. After his long pleadings, the parents concurred with his hazardous and irksome mission to go in the service of suffering humanity.

The Guru alongwith Bhai Mardana set on the first lap of his long itinerary beginning with visits to the Hindu sacred places.

By this time the "Saradhs" were still on and were to last for a week more.

SAYEDPUR (EMINABAD)—'SARADH' ARRANGED BY MALIK BHAGO

After leaving Talwandi the Guru reached Sayedpur via Choor Kana. Sayedpur is now called Eminabad, situated at a distance of about 50 miles in the north east direction. The Guru stayed about a mile away from the city on its western side. This was a solitary place and the wandering ascetics used to stay at this place. The ground had pucca flooring of brick pebbles. These pebbles used to be burnt to lime for use for construction purposes.

In this city used to live a carpenter by the name of Lalo of 'Ghataora' caste. Lalo was a very poor man but was a God fearing and saintly person. He had a great liking for association with holy people and a zeal to serve them. He served the Guru and Bhai Mardana with meals.

While the Guru was at Talwandi he used to meet roaming ascetics very often. The Guru opposed the ritual-ridden ceremonies of Brahmins even when he was a teen-ager. The roaming ascetics had spread the fame of the Guru far and wide. It was likely that the people of Sayedpur had heard much about Guru Nanak, as this place is not very far off from Talwandi and also this place was a strong-hold of the Sadhus and the ascetics. Naturally celebrity of the Guru was invidious and apt to generate ill-will amongst the Brahmin hypocrites.

At Sayedpur, there lived a high official by the name of Malik Bhago, a high caste Hindu. He was in the employment of Zalim Khan, a Pathan ruler of the place. Malik Bhago was a highly corrupt man. Poor people were coerced by him. At the time when Guru reached Sayedpur, 'Saradh' period was still on. The Malik organised a Brahm Bhoj (Divine feast), in the memory of his deceased father. On such occasions the roaming Sadhus and ascetics were also invited who generally stayed at the out-skirts of the town. As such the Guru was also invited, but he declined the invitation. The Malik construed this as a great insult to him and summoned the Guru and Bhai Mardana at his palace. The Malik was a high official and thus could exercise his authority for

production of the Guru before him. He enquired from the Guru the cause of his non-participation at the Brahm Bhoj and his preference for staying with a 'Sudra', an untouchable (Bhai Lalo) and eating with him.

The news of Malik Bhago's outrage and summoning of Guru Nanak at his palace spread like wild fire in the town. People gathered at the Malik's house in large number. The Guru, before the huge gathering, advised Malik Bhago that inflicting tyranny over the people and taking bribes from them was equivalent to squeezing of their very blood. The wealth accumulated by cruel exactations from the poor and helpless could not be consecrated by entertaining Brahmins, saints, Sadhus and ascetics with lavish feasts, nor such a "Brahm Bhoj" could be called truly a religious act. All people were alike in the eyes of God and discrimination between high caste and low caste was a machination of the selfish people who enhance their own prestige and authority by such despicable tactics. Bhai Lalo earned his livelihood by the sweat of his brow and his wealth could be termed to have been earned by fair means and was as pure as the milk. Malik Bhago felt much ashamed on hearing this before a huge conglomeration. He could not dare take any action against the fearless Guru even at his own place where he was the Supreme.

Although the Guru was hardly about 50 miles from his native place, Talwandi, yet this place was new to him. It was not an ordinary act of bravery on the part of the Guru to inhibit the tyrant corrupt official from his misdeeds. It was natural that the Guru should face such extreme ordeals at every stage of his missionary journeys as while leaving his home the idea of serving the down-trodden and the fallen humanity at all costs was supreme in his mind. Sayedpur gave the forecast of his future encounters.

The place outside the town, where the Guru had stayed, now stands as a beautiful shrine. As the ground there was full of brick pebbles, the shrine is named "Rori Sahib".

HARDWAR ON THE OCCASION OF BAISAKHI FAIR

From Eminabad, the Guru made his way to visit the Hindu sacred places. Hardwar was first of such places on his way. This place is about four hundred miles towards south-east of

Eminabad. It took more than six months for the Guru to cover the distance. This gives an average 2-3 miles travel per day. Sikh chronicles mention of two events in connection with the Guru's visit at HARDWAR. This place is situated in District Saharanpur of Uttar Pradesh of the modern India. It is situated on the banks of river Ganga, where it enters the plains of Uttar Pradesh from the hills.

(A) On reaching Hardwar the Guru halted on the banks of river Ganga, where a Vaishnav Sadhu was also staying. A Gurdwara stands at this place and is called "Nanakwara". One early morning the Sadhu was seen plastering over his cooking square with cow dung. He then lighted the fire to cook his food. Bhai Mardana went to him and asked him to give some lighted pieces so that the latter could also light the fire. It so happened that Bhai Mardana's shadow fell on the cooking square, and the Sadhu felt that in this way the place had been defiled. This incident enraged the Sadhu to such an extent that he caught hold of long lighted stick and ran after Bhai Mardana to strike him. Bhai Mardana hastily reached near the Guru with the Sadhu chasing him. The Guru told the Sadhu that God was not pleased by observation of these rituals of maintaining the purity of the cooking squares. He resided in the heart of all living beings and it was a sin to hate any one. If heart of a man was full of filth or cruelty, hatred, slander, anger and other impulses God would never reside in such an unclean heart. We should see Him prevailing in all His creation and thus should not hate any one on account of his birth in a particular family. Such division amongst men was unnatural and was not recognised by Him.

(B) In the context of worship of Sun and Moon, the following days are considered most sacred to the Hindus and distribution of alms among the poor and other charitable acts have an added import on these days—

(a) SUN

(i) "Sankrant"—first day of a month of the Indian calendar

(ii) Sun Eclipse

(b) MOON

(i) "Masya or Amavas"—the darkest night of a month

- (ii) "Puran Mashi or Purnima"—full moon night
- (iii) Moon eclipse
- (iv) Ekadshi—11th and 25th days of a lunar month
- (v) Ashtmi—8th and 22nd day of a lunar month

On the first day of an Indian month, the Sun moves from one orbit to another. The Sun stays for one month in orbit and hence for twelve months there are twelve orbits. Of all the 'Sankrants' 'Baisakh' (Mid April) and 'Magh' (Mid January) are considered most auspicious. On the occasion of 'Sankrant' of 'Baisakh' Hindus go to Hardwar and have a dip in the holy river Ganga and offer water to their deceased ancestors in the realms unknown.

On the sacred day of 'Baisakhi' 'Sankrant' of 'Baisakh' of 1508 A.D. the Hindu pilgrims at Hardwar got up early in the morning and entered the waters of the 'Ganga' for a bath. They formed a cup of their hands and began to throw waters towards the Sun in the east. They believed that they were sending the sacred water to their deceased ancestors in the unknown regions. The Guru also plunged himself in the water and began throwing water towards west instead of towards east. The pilgrims became astounded to see the Guru and asked him as to what he was doing. Instead of replying the question the Guru posed them with a counter question as to what they were doing. The pilgrims repeated that they were sending the sacred water to their deceased ancestors in distant regions through the agency of the Sun. They further stated that the Sun and the regions of their ancestors were hundred of million miles away from this earth. On hearing this the Guru began to throw water incessantly with his hands towards west. When the people's inquisitiveness increased to the extreme, the Guru then replied that he was diverting this water to his fields at Talwandi, which were about 350 miles from there. The Guru further went on to say that surely, through the agency of Sun god, the water could easily be sent to a comparatively shorter distance of 350 miles than to regions millions of miles away. Many people realised of their ignorance and mistaken beliefs.

It has already been stated that the Guru covered an average of 2-3 miles distance per day from Eminabad to Hardwar. It must

be borne in mind that Divine Music (Kirtan) was the essential spiritual food for the Guru from the small hours of every morning till 9 A.M., in the afternoon and at bed time he was fully absorbed in singing the eulogies of God. Music has its unique beauty and power of attraction. It is particularly adopted for the symbolic transfer of emotions, by reason of the strong emotions which it generates on its own account. All instinctual emotions of the Guru were directed towards union with God in love and Divine Music was the main instrument for this. Further, in this way the Guru had not to make any special effort to convey his thoughts to the people. The people were naturally attracted towards the Divine Music and used to gather around him. By that time the Guru had composed a good number of verses of psychological nature laying bare the human problems, prayers for their solution and eulogies of God. The people were greatly impressed by this Divine Music which brought about radical changes in them. Generally the villages are located at a distance of 2-3 miles from each other. So it can safely be said that the Guru halted at every village on his way from Eminabad to Hardwar, stayed there for the night and showed the correct path of life to the people through his Divine songs. It was likely that people might have been placing their individual problems before the Guru who would have been replying to them after the Divine Music.

GORAKHMATHA

About 150 miles towards South-East of Hardwar was a strong hold of 'Nath' community of the Yogis, where followers of Gorakh used to live. This place was therefore, called 'Gorakhmatha'—the abode of followers of Gorakh. There is a meter-gauge rail-road between BAREILLY and TANAKPUR. Pilibhit is situated on this road and near it is the rail head 'Khatima'. Gorakhmatha is about 10 miles towards West of Khatima and 15 miles North West of Pilibhit.

People used to acknowledge the superiority of the Yogis on account of their occult powers attained through autohypnotic practices of Yogic Sadhana. Everyone who served these Yogis had some motive—the Yogis would bless him with one thing or it was due to awe of the Yogis lest they should curse them and exterminate them if they ceased to serve them. The Yogis remained confined to themselves in pursuit of occult powers by

the Yogic practices and were a terror to the people to make a spectacular effect on the unsophisticated population to increase the number of their following.

The Yogis neither bettered their spiritual life nor were of any service to the people. The hill chiefs of the country in the neighbourhood of Gorakhmatha used to offer men as sacrifice before the goddess 'Chandi'. These Yogis were so self-centered that they used to take advantage of the services of the people but never bothered to exercise their influence to put a stop to this homicide practice of murder of the human beings.

The Guru left Hardwar in April 1508 and made his way to Gorakhmatha to save people from the tyranny of the kings and the Yogis. Almora is a famous town in the Kumaon regions at a distance of 80 miles from Hardwar. The king of 'Chand' dynasty was ruling Almora during 16th century when the Guru visited the place. The king and his ancestors were offering men to the goddess in sacrifice. The Guru inhibited the King from performance of such a cruel act. The Guru also awakened the hill people and made them realise that it was a sin to murder human beings as a sacrifice before the images and that the inanimate images could neither be pleased nor antagonised. He advised them to remember and love God, Creator of the universe and try to please Him alone. He is pleased by loving the people in whom His spirit pervaded. A shrine was built in commemoration of the memory of the Guru's advent to the place, but this has been effaced due to lack of Guru's followers.

Whilst on his way to Almora from Hardwar, the Guru had stayed at Kotdwara, in Distt. Garhwal. There is a shrine in the memory of the Guru at Kotdwara, known as 'Charan Padika'. The native people were worshippers of god 'Virah' (Boar). They used to worship the image of this god and also put its image round their necks. The Guru preached to them to cherish love for the Creator. The Guru then reached Gorakhpur, the abode of ear torn Yogis, famous amongst them were Jhanger Nath and Bhangar Nath.

Whilst at Talwandi, the Guru had developed acquaintance with many roaming ascetics and Yogis. The order of Yogis drew its inspiration from Patanjali's School of Philosophy. The Guru had well-acquainted himself with the details of the system and

had held discussions with the Yogis at Talwandi. The Guru's sharp intellect had grasped the various intricacies of the Yogic system.

He found that the ascetics were frittering away their time and energies in futile and unconstructive ways, as the Yogic system was like a sedative drug which brought about sleepiness by mechanical means while the person's true nature was not touched.

The Guru at Gorakhmatha came across certain Yogis whom he had met earlier. The remaining Yogis also had heard much about the Guru from their associates. Hardly a couple of months had passed when Baisakhi fair was held at Hardwar. The Guru as usual travelled from Hardwar to Gorakhmatha at the rate of 2-3 miles per day and the Yogis there were awaiting for him. On his arrival at Gorakhmatha the Guru had long discussion with Yogis Jhanger Nath and Bhangar Nath. The Guru made them understand that it was not the proper way to live a life of a stoic unconcerned with the people as man was a gregarious being and was dependent on society for his progress in every way.

In those days people considered it to be a sacred act to worship goddess 'Chandi' and to please her by offering a human sacrifice of a stranger on whom they could lay hands through their rulers. They also believed to be virtuous to serve these Yogis in order to win their favours in attaining worldly comforts. If they did not submit to the Yogis it was certain they would become victim of their wraths.

Such was the traumatic effect on the minds of the people of the religious practices then prevailing and they were living in a state of perpetual fear. The Guru exhorted them to imbibe love and shun hatred against the people of the neighbouring states. The Guru brought home to them that God was the only Creator of all living beings and it was necessary to please Him and the only way was to love His men. Men got pleasure and pain through His Order and there was none other than Him whom one should be afraid of. As such it was necessary that men should please and praise Him alone.

The Guru's preachings had miraculous effect on the people and they no longer remained afraid of the Yogis. The influence of the Yogis thus dissipated to such an extent that they had to

abandon the place.

The Guru's followers began to assemble there and started singing of the Divine songs. Gradually this place became the missionary centre of Sikhism and its name rechristened as "Nanakmatha" instead of 'Gorakhmatha'. The management of this place now is in the control of Udasi Sikhs.

FOREST OF SOAP-NUTS

Gorakhmatha was surrounded by thick forests which consisted of mainly soap-nut trees. Many more Yogis of Gorakh Nath's sect were living in these forests in groups. The Guru left Gorakhmatha and proceeded towards east. At a distance of about 45 miles the Guru met a group of Yogis. It was one of the techniques of the yogis to enter into discussion with the Guru to test his knowledge. The Yogis were of the opinion that the Guru did not have full knowledge of the Yogic system and was also not aware of the detailed knowledge of the anatomy of human body. They further thought that he would not be able to reply to such intricate questions of theirs and he would be defeated by them and they would thus be able to give a good account of their knowledge and technique to the people. But the Yogis could never reach the depth of Guru's learning and scholarship and ever encountered disappointment. Thus defeated from the Guru, the Yogis were further lowered in the eyes of the people.

The second weapon in the hands of Yogis was show of their occult magical powers. The old chronicles mention that the Yogis asked the Guru to give to them something to eat. They were under the impression that as there was nothing in the forest which the Guru could produce for eating except the soap-nuts, the Guru would not be able to supply them with anything and people would thus form low opinion of him as well. But this time also the Yogis were disappointed. The Guru asked the Yogis to take the soap-nuts from the branch of the tree under which he was sitting. Lo', the soap-nuts tree bears sweet fruit to this day—the remaining branches of the tree, however, bear bitter fruit.

AJUDHYA

Ajudhya is a famous Hindu sacred place and is situated on the banks of river Sarjoo, 180 miles south east of Gorakhmatha.

This city was founded by King Ikshvak of 'Surajbansi' dynasty. Sri Ram Chander, the eldest son of king Dasrath, was born in the month of March in Ajudhya.

Guru Nanak along with Bhai Mardana reached Ajudhya in October of 1508. Vishishta was the spiritual teacher (Guru) of Sri Ram Chander. Guru Nanak decided to stay near the shrine of Vishishta. There were a number of Bairagi Sadhus at Ajudhya at that time. Bairagi sect was founded by Ramanand, who laid emphasis on—

(a) Pilgrimage of Dwakra

(b) Putting an imprint on the body of the symbols of god Vishnu such as conch and ring.

(c) Putting 'tilak' of 'Gopichandan' on the forehead. There is a tank called 'Gopi Tal' near Dwaraka, where a number of milkmaids gave their lives in agony of their separation from Lord Krishna on his demise. The earth of this place is called 'Gopichandan' and Vaishnav Sadhus use it for painting their foreheads.

(d) Worship of images of Lord Krishna or Lord Ram Chandra.

(e) Wearing of rosary of 'Tulsi' plant.

Tulsi leaves are used as a remedy for cough and as an appetiser. Vaishnav Hindus consider this plant very sacred. As a matter of fact worship of 'Saligram' cannot be performed without 'Tulsi'.

An account of "Tulsi" and "Saligram" has been given in a legend in "Brahm Vaivarat Puran". It is said that in Gokul, "Tulsi" was a female friend of Radha, the spouse of Lord Krishna. Radha one day observed Tulsi fondling with Lord Krishna and cursed her that she be reborn. As a result of this curse, 'Tulsi' took birth in the house of King Dharamdhawaj and was married to a demon Sankhchoor. Sankhchoor was vested with a boon that none would be able to conquer him unless his wife's chastity was spoiled. Sankhchoor thus vanquished most of the gods, who approached god Vishnu for help. Vishnu disguised himself as Sankhchoor and molested 'Tulsi'. Tulsi thereupon cursed Vishnu to become a stone. Vishnu in turn also said that she would also

die and would live with him and that river Gundika would flow from her body and a "Tulsi" plant would be grown over her head. As a result of the mutual award of the curses, Vishnu became stones called "Saligram" which are found in river Gundika and Tulsi became a plant. Many Vaishnav Sadhus celebrate the marriage of Vishnu and Tulsi with great pomp and show and wear a rosary of Tulsi round their necks.

There is a village on the banks of the river Gundika called 'Saligram'. The village derives its name on account of the fact that there are many 'Sal' trees at this place. Near this village there are also found small stones with imprint of rings on them in river Gundika. Hindus consider these stones as images of Vishnu. These stones derive their name as 'Saligram' from the name of the village. River Gundika originates from Nepal and merges in River Ganga near Patna. Worship of 'Tulsi' is especially organised in the month of October when there are dark nights and moon is on the wane, as it is considered that she was born during these days. Also in these days Lord Ram Chander returned to Ajudhya after spending 14 years in exile and the city was illuminated with lamps at night on his return. This day has been considered sacred and of great festivity for all times. To commemorate the memory of this sacred day Hindus throughout India began to celebrate it as day of festivity and named it as 'Diwali'. In this dark night Hindus worship 'Lakshmi', the goddess of wealth. The Hindu sacred books (Purnanas) have mentioned her as a 'Woman' and considered her to be the mother of 'Kamdev' (Eros). According to the Puranic legend she emerged as a result of prolonged churning of ocean with mountain, 'Mandra' by gods and demons.

At the time when the Guru arrived at Ajudhya, the local Hindus were awaiting the sacred day of Diwali—the day when Tulsi was born, Rama returned to the place after 14 years of exile and goddess Lakshmi was to be worshipped. The Bairagi Sadhus and other devotees were pouring in from distant lands. The paramount aim before every one was the worship of Tulsi, and images of Rama and 'Lakshmi', the goddess of wealth and prosperity.

The Guru dissuaded the people from perpetuating these wrong practices of worship of stones, images and plants and exhorted them to love God, who was the Creator of all.

PARYAG

85 miles south of Ajudhya is situated another famous sacred place of Hindus called Paryag or better known as "Paryag Raj". The Mogul Kings had changed the name of the place to Allahabad and is now called as such.

A similar type of saw as was found in Vasheshwar Nath's temple in Benares was also kept in Paryag and was used for despatching persons to the abode of God Siva by cutting them into two pieces. Persons desirous of abode in Heaven used to volunteer for such a sacrifice. The Brahmin priests used to encourage this practice as they on the one hand were revered as agents for consigning the persons to Heaven and on the other hand they were becoming richer by taking possession of all the material belongings of the sacrificing men including their women folk. This practice of self-sacrifice however was not so common at Paryag as compared to Benares. In order to further popularise this practice, the Brahmin priests had evolved a novel device. There was a huge Banyan tree, which was named by the priests as "Akasht Vat" the "Eternal Banyan Tree". They had promulgated that any one who after donating to them all his earthly possessions gave his life under the Banyan Tree would become an Eternal One. Later, with a view to putting a stop to this brutal practice, emperor Jehangir had got this Banyan tree cut from its roots.

Paryag is situated on the eastern side of Uttar Pradesh where rivers Ganga and Jamuna merge with each other. It is also believed that an unseen river "Sarasvati" also merges at the confluence of river Ganga and Jamuna and the place is thus called "Triveni"—a confluence of three rivers. According to Hinduism a dip at the confluence of the rivers especially on the occasion of 'Sankrant' of Indian month of Magh (mid January) is considered to be most sacred.

There is a legend in Hindu religious books called "Puranas" which give added import to this place. It is said that a demon named "Sankhasur" born out of a conch, took hold of all the Vedas and hid himself in deep sea. Vishnu appeared in the guise of a crocodile and killed 'Sankhasur' and handed over the Vedas to god Brahma. Brahma performed ten 'Asvamed Yajnas' at this place and as such this place was known as 'Paryag'.

Guru Nanak was at Ajudhya on the occasion of Diwali of 1508 A.D. It was then 19th October. The "Sankrant" of Indian month 'Magh' in that year was to fall on 27th December. Bathing at the confluence of the rivers on "Magh" was considered very sacred by the Hindus. The Guru had at his disposal about 70 days at Ajudhya to reach Paryag on the occasion of 'Maghi'. After staying some days at Ajudhya, the Guru departed for 'Paryag'. The Hindus were anxiously waiting for going to 'Paryag' on the occasion of 'Maghi' as they were considering it to be the most virtuous act in human life. The Guru as usual stayed at various villages enroute to 'Paryag'. He observed that people were fully absorbed and were preparing for going to 'Paryag' for the bath. He, therefore, conveyed to the people through his divine songs that recitation of God's name and brooding over the Enlightener's (Guru) word in love was the real sacred bath at the holy places. Such a man only could get himself purified and enlightened. It was through association with learned holy people that God could be realised and as such the participation in holy assemblage was the real bath in "Triveni". This bath was of such a sacred nature that it could be had at any place. People however hailing from various parts of the country gathered at Paryag in large numbers. The Guru here also preached to the people the significance of the real sacred bath of remembrance of God in holy association. The Guru also exposed the trap laid by the priests for the brutal murder of innocent people under the Banyan tree "Akasht Vat".

The 'Maghi' fair is held every year at Paryag for one month. A big fair called "Kumb" is also held after every 12 years. With regard to the "Kumb" fair there is a legend in "Sukand Puran" that gods and the titans in a joint effort churned the ocean with mountain 'Mandra'. As a result of this there emerged fourteen jewels. One of these jewels was the pot containing Nectar of Immortality—the Amrita. Dhanvantor gave this pot to god Indra who in turn gave it to his son Jayant to take it to Heaven. As Jayant was taking the pot to Heaven, the leader of demons "Venus" directed the demons to snatch the pot from Jayant. There was then fierce fighting between gods and titans for twelve days and as a result of this fight some of Nectar fell down on Hardwar, Paryag, Nasik and Ujjain. On these four places the 'Kumb' fair is held after twelve years, as twelve days of gods are equivalent to twelve years of the mortals.

BENARAS

Benaras is the most famous sacred place of Hindus, situated on the northern bank of river Ganga. It is about 65 miles east of Paryag. This place is called the abode of god Siva and is one of the seven abodes of Hindu gods (Puris). This is a famous place of learning of the Hindus. Emperor Aurangzeb named this place as "Mohamadabad" but this could not be made current. The Emperor had demolished the famous temple of Visheshwar Nath, where people were murdered by cutting them with the saw by the well known technique of the priests of despatching them to Heaven and thereby robbing them of all their material possessions. The Emperor in its place raised a mosque.

For the past many centuries Benaras is considered to be the centre of Sanskrit learning. The Sanskrit knowledge had all along been the monopoly of the Brahmins, as they were only authorised to study and teach this language. The natural outcome of such a policy was that people in general—out of compulsion acknowledged the superiority of the Brahmins for their learning.

The followers of god Siva consider it a most sacred act to remember the god on the day of "Shivratri". The Yogis swamp at this place from distant places. Shivratri falls in the end of February or beginning of March every year. According to the Puranic texts, Shivratri is the romantic night of Siva's Spouse Durga. Those who consider Siva as the supreme god, celebrate this occasion with great zeal.

The Guru was at Paryag in the beginning of January 1509. He left Paryag for Benaras when people were preparing for paying visit to Benaras on the occasion of 'Shivratri', which was to fall on 19th February 1509, where stands a shrine called "Guru ka Bagh".

The common belief was that all those who died in Benaras, the abode of god Siva, got salvation. The people were encouraged to hand over all their worldly possessions to the Brahmins and die there under the well-known 'Saw'. Sanskrit was considered to be the language of gods and Brahmins who learnt and taught this language were the holy persons and it was virtuous to serve them. People having such beliefs used to gather

there in large numbers from far and wide on the auspicious occasion of Shivratri. The people thus got the chance to meet and serve the Yogis who had come from different parts of the country.

The Guru warned the gullible and credulous people to be aware of the techniques of the Brahmin priests. He brought home to them the real significance of "Shivratri" and emphasised that love of God was the only means for human salvation and not acceptance of death by getting oneself cut under the "Saw" at Benaras.

Seeing that they were being exposed before the people, the Brahmins invited the Guru for a dialogue. As already stated the Guru had put on his body saffron clothes (usually worn by ascetics) as he was on long journey—these clothes did not require frequent washing. The Brahmins began to say that the Guru was a hypocrite as he neither possessed 'Saligram', nor a rosary of Tulsi and also he had not painted his forehead as the ascetics did. The Sikh chronicles mention that one, Chattar Dass a Pandit of great renown, was the exponent on behalf of the Brahmins to save their hegemony of exploitation of the simple people. Generally people consider the ascetic garb as a way of religious life. The Brahmins thought that in this way, by pointing out the shortcomings of the Guru in not apparently leading a proper religious life, they could maintain their superiority in the eyes of the people.

The Guru narrated the stories mentioned in the Puranas about 'Saligram and Tulsi' and said that it was futile to worship stones and plants. The Guru further told the people to love the Creator, work for character formation, shun the evil, avoid jealousy and futile discussions, as only by these means they could lead a happy and prosperous life here and hereafter.

This discussion took place on 19th February 1509.

SAINT KABIR

'Maghar' is a town in the Uttar Pradesh, district Bosti, Tehsil Khalilabad, 60 miles east of Ajudhya across the river Ganga. The suburbs of Maghar are also called by the name of the town. According to the Hindu belief, who-so-ever dies in this town, is reborn as an ass, whereas those who die in Benaras get an abode

in Heaven. Benaras is the dwelling place of the mythical god Siva and Maghar that of Ganesh, his son with head of an elephant. It is further believed that the town of Maghar was accursed by Siva.

Saint Kabir was born in Benaras, where he boldly exposed the fallacy of such beliefs. The people of hereditary priestly class called Brahmins considered themselves to be of superior stock. Kabir categorically rejected their claim stating that all persons by birth were equal and it was their actions which determined their superiority. If Brahmins were superior by birth, then they should have adopted a different superior process of their birth. He also categorically declared that a wicked-man could never get a good place in the life hereafter even if he might be at Benaras, similarly, if a good man were to die in Maghar, he would not only save himself and find good place hereafter but also would reform many others to lead a better life. Both places Benaras and Maghar had nothing good or bad in them. Good and evil in man had no bearing on geographical or climatic factors of any place but was dependent on his attitudes, behaviour and other social factors. Kabir, in order to prove the fallacy of such beliefs shifted to Maghar and spent his last days there, in spite of great persuasion by the people of Benaras not to do so. He was firm in his convictions and paid deaf ears to such superstitious beliefs. He migrated to Maghar from Benaras and breathed his last there.

Kabir was born in a poor Hindu weaver's house in Benaras. According to the Hindu Code, weavers are treated as Scheduled Caste Hindus. In spite of the privations encountered by him due to poverty and birth in a low family, Kabir rose to the highest peak of scholarship in understanding of the human mind and set an example of his piety. He made a deep study of the Brahmanic rituals and the intricacies connected therewith and made relentless efforts to help the people entrapped in this prison to rid themselves of it. Gradually the people began to understand the exploitations of the Brahmins who felt nervous about it. The Brahmins then began to talk ill of Kabir as belonging to low caste, poor and ill-educated to understand the depth of the 'Shastras'. Kabir's life history was written long after his demise. The Brahmins, in order to defame him and to minimise the effect of his teaching made it rife that he was born of a Brahmin widow.

The people thus put their belief in such an incredulous and insinuating story. Even Sikhs till today lend their belief in such a story.

Kabir, however, in his compositions always mentioned of his birth in a Hindu cloth weaver's family. This fact has been completely ignored by the interested people and the ignorant alike. The Brahmins had also made current the story that the Brahmin widow was blessed by Ramanand, a renowned Brahmin saint of Benaras, for the birth of a son to her and that when this child (Kabir) grew of age became the disciple of this Brahmin saint. The story is totally baseless as such important events are not mentioned in Kabir's writings, although we find a repeated mention of his family and his ancestors in his works.

It was natural that Guru Nanak should have respect and regard for a such a great man of courage, who had broken the shackles of religious, cultural and political slavery of the people. In fact the Guru had the same object in view and had set on wide travels to reform the people.

Kabir's compositions are incorporated in the holy Guru Granth Sahib. Any reader of Kabir's composition will admire the simplicity and truthfulness with which Kabir had exposed the Brahmanic superstitious beliefs. The Guru copied down the sayings of Kabir in his own book of hymns, as the ideas of both of them were completely identical.

SAINT RAVIDAS

Saint Ravidas, a cobbler by birth, whose compositions are incorporated in Guru Granth Sahib, was also born in Benaras. Cobblers are the lowest among the untouchable Hindus. For the past few centuries numerous untouchable Hindus, having been severely oppressed by caste Hindus especially the Brahmins, had abjured their religion and got converted to Islam. Kabir and Ravidas observed that unless the oppressed people themselves gather strength in them to stand on their feet, no extraneous help could be of any avail to them. They gave great encouragement to their down-trodden untouchable brethren to face the hazards of life boldly and to shed off their inferiority feelings. They also preached that their conversion to Islam would not solve their problems.

Ravidas was a contemporary of Kabir. Ravidas told the caste-ridden proud Brahmins that those who decried him as heathen Cobbler were in fact themselves cobblers of the lowest type, as they were the victims of narcissistic self love and were the slaves of their bodily instinctual desires and remained ever engaged in adoration and decoration of their mortal bodies. He further declared that he was a cobbler by birth only, while the others were cobblers in practice of their ego-centricity.

Ravidas was engaged in the same missionary work in which Kabir and the Guru had employed themselves and as such the Guru was greatly attracted by the works of Ravidas and got these incorporated in his own book. Ravidas was a disciple of Rama Nand and received spiritual enlightenment from him.

SAINT RAMA NAND

Rama Nand was born at Allahabad in 1366 A.D. in a Brahmin family. His parents named him Rama Dutt. He became a disciple of Raghavanand, a renowned peacher of the sect founded by Swami Rama Nuj. Rama Dutt thereafter began to be called as Rama Nand. He built an 'ashram' on the banks of river Ganga at a place known as 'Panchang Ghat' in Benaras and settled there. He died in 1467 A.D. in Benaras at the ripe age of 99 years. He preached against the worship of idols and images of gods and goddesses and instead taught love of One Formless God. A stanza composed by him is incorporated in Guru Granth Sahib. Guru Nanak whilst at Benaras got this stanza copied in his book.

SAINT SAIN

Saint Sain, a barber, by caste was also a disciple of Saint Rama Nand. He was in the service of Raja Raja Ram of Rewa, about 100 miles south west of Benaras. The descendents of Sain are settled in Rewa. Sain also preached against worship of idols and a stanza composed by him was copied in his book by the Guru at Benaras. This stanza was later incorporated in Guru Granth Sahib, when it was compiled by the fifth Guru Arjun Dev.

SAINT PIPA

Pipa, a well known saint was the chief of the fief of Gagron in Rajasthan. Gagron is situated 45 miles south east of the famous

town of Kotah, and 65 miles south of Shivpuri.

Pipa was born in 1426 A.D. He was at first a devotee of goddess Durga and later became a disciple of Rama Nand.

He set on wide tour travelling throughout the length and breadth of the country along with his wife Sita teaching religion to the people. He also preached against idolatry. Guru Nanak at Benaras got a stanza composed by the Saint noted in his book, which was later incorporated in Guru Granth Sahib.

GAYA

From Benaras the Guru moved further eastward about 100 miles and arrived at Gaya in Bihar. Gaya is one of the seven sacred places of the Hindus and is situated on the banks of Falgu river. Here Hindus perform certain religious ceremonies for the salvation of their dead ancestors. People give cakes of barley in charity and believe that the food reaches their dead ancestors through the intercession of Brahmins. As the Brahmins of Gaya play an important part in this ceremony, it is necessary that they too should be served well by the people. At the time when Guru Nanak visited Gaya, the Brahmins were making good fortune and had flourishing business.

Purans, in Hinduism describe mythical stories. These stories are in symbolic language and convey morals and philosophical thoughts. People having not understood these mythical stories from their proper perspective, took these myths as true events which actually happened in reality.

According to the 'Vayu Puran', a titan named Gayasur performed severe penances and austerities, which greatly pleased the gods Brahma and Vishnu. The gods agreed to bless the titan with a boon. Gayasur demanded that he be blessed with magical powers that he could grant to any one beholding him a dwelling in Heaven. The gods blessed the titan accordingly. The titan then thought of serving the largest number of people. He got his body greatly enlarged and expanded (125 yards×60 yards), and began to roam about day and night throughout the world. The people could thus have a glimpse of him from distant places, thereby making them entitled to abode in Heaven. In a short time, the number of persons in Hell dwindled considerably and eventually the office of the Angel of Justice (Dharam Raja), who

administered justice to the people had to be closed. Having thus rendered out of job, the Angel of Justice narrated his woeful story to gods Brahma and Vishnu. Brahma advised the Angel of Justice and other Angels to go to titan and ask him to make an offering to them and then they should demand an offering of his head. The Angel of Justice did act accordingly and the gracious titan fulfilled his wishes. The gods then buried his body under a huge rock. They then declared that whosoever would make a pilgrimage of the spot where the body of the titan had been buried and performed the last rites of his deceased ancestor there, he and the deceased ones would be entitled to the entry into Heaven in the life hereafter. The town of Gaya sprang up at the spot where titan Gayasur was buried. Hindus pay a visit here especially in middle of April every year on the occasion of 'Baisakhi' fair for performance of the last rites of their deceased ones. Similar ceremonies are performed on 'Baisakhi' day at Hardwar as well.

Guru Nanak was at Benaras on 19th February 1509, when 'Shivratri' fair was held there. 'Baisakhi' fair was to be held at Gaya on 27th March. Gaya is 125 miles east of Benaras and the Guru had to cover this distance in forty days to enable him to join the Baisakhi fair at Gaya. The Guru as usual travelled three to four miles every days and halted at villages and towns enroute preaching his gospel by singing the Divine songs. The people were also getting ready for the pilgrimage of Gaya, where they were to perform the rites of their deceased ones.

Hindus light a lamp when a person is about to die to enable the departing soul to find out its path through the ensuing regions. They also make an offering of 'pind' and 'pattal' as cakes of oblation in the name of the deceased to the Brahmins. It is believed that the Brahmins tranship these articles to the deceased to the unknown regions. The deceased are thus fed and their path is lighted to facilitate travel. The Guru during his journey from Benaras to Gaya preached the people through his songs that God's Name was the real lamp which illuminated the path leading to the human destiny and that all ills and pains were consumed by His Grace. The offerings of 'pind' and 'pattal' as cakes of oblations in the name of deceased were redundant, as these articles could not be transhipped by feeding the Brahmins.

The proper way was to serve one's ancestor whilst he was alive. Love for the creator and fellow-beings was the greatest virtue, which should be imbibed. The Divine Love was the real wealth a person could possess which gave him support here and hereafter. He further preached that mind could not get purified by merely washing one's body in sacred waters and the only way of purification of mind was to dive deep into the stream of His eulogies. The Guru asked the people to examine for themselves as to how long their deceased ancestors could live on few barley cakes, which they were to offer to the Brahmins on Baisakhi Day. He, therefore, advised them to make themselves recipients of His Grace and also offer their good wishes and prayers for their dead ones. This would not only ennoble them but their ancestors would also gain as God's Grace was imperishable.

The Guru and Bhai Mardana came to Gaya and joined the Baisakhi fair held there on Tuesday, the 27th March 1509. A multitude of the people had come there from far and wide to celebrate the occasion. The Guru and Bhai Mardana sang the eulogies of God, who was the Creator and Benefactor of all. The Guru preached—

"Light up the lamp of the Name of One God;
 In which is consumed all pain for oil;
 That giveth light and this soaketh up;
 Thus will meeting with Yama (Death Angel) be avoided.
 Be no sceptics, O people,
 Collect tens of thousand of stacks of fuel,
 A grain of fire must consume all,
 God Himself shall be my offering of oblations (pind
 and pattal),
 Remembrance of the Name of the Creator is my
 funeral obsequies;
 Here and there, in future as in past;
 He alone is my support.
 Song of God's praise is my Ganga and Kanshi,
 Wherein my spirit bathes and bathes;
 True bath shall it be,
 Should one have love of God, night and day.
 Heavenly and earthly oblation cakes,
 Brahmin maketh and eateth up;

Cakes of the Grace of God, saith Nanak,
Remain ever and ever of use."

(Asa, Guru Nanak Dev).

TOWARDS ASSAM

Gaya is the only sacred place of importance of the Hindus in Bihar state. The Guru by this time had visited five important sacred places of the Hindus viz. Hardwar, Ajudhya, Paryag, Benaras and Gaya. About 400 miles south east of Gaya is situated the famous temple of Jagannath at Puri in Orissa State on the eastern coast of the great Indian Peninsula. The Guru instead of going to Jagannath Puri, made his way towards Gauhati in Assam State, situated at a distance of 600 miles from Gaya. Jagannath Puri was visited by the Guru on his return journey from Assam.

The earlier name of the province of Assam was 'Kamarupa', on account of its association with magic, witchcraft and sorcery. The most ancient name of this province was 'Prag-jyotisapura', which is mentioned in the Ramayana and the Mahabharata.

According to the Puranic legend a Boar came out from the nostril of Brahma, no bigger than a thumb. In a moment the Boar assumed gigantic proportions. The Earth goddess loves the Boar and opens herself for it. Boar or Varaha is identified with Praja-pati—the whole gamut of Vedic symbolism associated with Praja-pati is invoked. The Boar is referred as the principle of life or consciousness. The Earth symbolic of Cosmic Motherhood consorts with the Boar just as a bride does for her husband. With this union it is stated a titan 'Naraka Sur' or 'Bhooma Sur' was born, who became the king of Gauhati in Assam. He was later killed by Lord Krishna. It was 'Naraka Sur', who enjoined the people to worship no other diety except 'Kamakhya', a 'Yoni' goddess. The shrine of goddess 'Kamakhya' is situated about three miles from the present town of Gauhati, and about fifty miles from the range of hills inhabited by two aboriginal matriarchal tribes, the Khasis and the Garos. According to the 'Kalika Purana' the genital organs of goddess Sati, spouse of Siva, fell here when her dead body was carried hither and thither by Siva. The mountain represented the body of Siva himself and when Sati's genital organs fell on it, the mountain is stated to have

turned blue. The goddess is called Kamakhya, as she came there secretly to satisfy her sensual desires with him. Thus derivations of the Kalika Purana make the mountain both a grave-yard and a secret sanctuary of love affairs of the goddess.

'Garhar Puran' mentions the birth of 'Daksh' from the right thumb of Brahma. Daksha's wife emerged from the left thumb of Brahma. Daksha greatly helped Brahma in the act of creation of the world. He begot a large number of daughters. Ten daughters were wedded to god of Justice (Dharam Raja), thirteen to Kashyap, twenty seven to Moon and one "Sati" to Siva.

It is said that once Daksha entered the assembly hall, when all stood up to receive him, except Brahma and Siva, Daksha saluted his father Brahma and with his permission took a seat. But he was so mortified by the conduct of Siva, his son-in-law, that he could not contain himself and severely admonished him. The legend goes that Brahma made Daksha the head of prajapatis. He organised a sacrifice called 'Brhas-pati-yajna' and to it he invited all except Siva and his own daughter Sati. Sati heard about the Yajna and persuaded Siva to allow her to go to her father. Siva at last yielded to her expostulations much against his own will. She left for Daksha's house and reached the place of sacrifice. Daksha not only disregarded Siva but also ignored his daughter Sati present there. Sati grew so furious that she made a fatal jump into the sacrificial fire. Narada informed Siva of the tragedy, who rushed to the place, and brought to an end the ceremonies incomplete. Siva then picked up the scorched corpse of his wife Sati, frantic with grief and rancour Siva carried the dead body on his shoulders hither and thither. Vishnu on observing this, hewed the dead body of Sati to small parts with disc 'Sudarshan Chakra'. Wherever the parts of Sati's body fell, they became the hallowed spots.

Where the tongue of Sati fell, the place became known as 'Jawalamukhi', where her eyes fell 'Naina Devi' and so on. According to 'Chooramani Tantar', the parts of Sati's dead body fell at fifty one places. All these places are called as "Devi Piths". Sati's genital organs fell at Gauhati, where these parts are worshipped, and the place is known as 'Yon pith'.

The temple of goddess 'Kamakhya' known as 'Yon pith' at Gauhati is unique from other temples of the goddess in different

parts of India. It enshrines no image of the goddess. Within the temple there is a cave, in a corner of which stands a block of stone on which the symbol of 'Yoni' (female genitalia) has been sculptured. The stone is kept moist from the oozings of a natural spring within the cave. The offerings of flowers and leaves are made on the 'Yoni', and sacrifices of animals are offered there. Black magic, free use of wine, women and flesh were scripturally enjoined as accompaniments of the religious practices, when Guru Nanak visited Assam.

The devotees of 'Yon pith' temple are called 'Vam-margis'. Their sacred book is "Tantar Shastar", which deals with magic. Worship of Siva is mixed with varied forms of Tantric rituals, and has gained great popularity in the provinces of Bengal, Bihar and Assam. Use of alcohol and other intoxicants and flesh is the essential part of the religious practices.

In certain Tantaric Shastras, Siva is depicted as a bisexual being—the right half is masculine and the left is feminine. Those who worship masculine Siva are 'Dakshan Margis' and those who worship female part are called 'Vam-margis'. The companionship of a woman is prime requisite of a 'Vam-margi' devotee. When woman are not available for love they are procured by money or force.

The picture of goddess 'Kamakhya' as presented in the 'Kalika Purana' is a composite figure composed of conceptions evolved from time to time. Narakasur's 'Kamalkhya' was patterned on the conception of Mother Goddess. The other figures of 'Kamakhya' as a Virgin (goddess Tripura) as a spouse of Siva (goddess Parvati) belong to later periods. In the 'Yogini Tantara', a Sakta devotee is enjoined to contemplate the mental image of a girl of sixteen shining like the newly risen sun, all naked. The devotee is to concentrate his mind on every part of her body and then think of his own body as being fully assimilated to the mental picture. "The ambition of every pious follower of the system is to become identical with Tripura Sundri and one of his religious exercises is to habituate himself to think that he is woman. The followers of the Sakti School justify their appellation by the belief that god is a woman and it ought to be the aim of all to become a woman" (Dr. Bhandarkar).

People in general are naturally repulsive to indulge in sexual

practices openly. With a view to hiding the misdeeds, the devotees evolved a new attractive and innocent nosology for the practices.

Kina Ram was a renowned Vam-margi, who introduced a few more practices in the system. His followers are called "Aghori". They consider eating of human faeces as a virtuous act. They cook their food in human skulls. Humanity had degraded itself to the lowest depth and the temple at Gauhati was a pivot around which such practices revolved. Similar temples had been raised in Orissa, Bihar and Bengal provinces.

When the religion is reduced to mere satisfaction of sensual pleasures, one cannot expect that the followers would lead their lives on ethical principles. It was under these conditions when the virtue and purity of life laid prostrate and vice prevailed every where, the Guru set himself on the journey to visit Assam to preach morality. The evil practices had so much degenerated the people that no value of human life was left in them. The act of murdering each other was considered to be a trifling routine in their lives. There were a number of small principalities at the foot of the mountaneous ranges of Assam and their chiefs ever engaged themselves in fighting each other to extend their territorial jurisdictions. The chiefs had let loose a wave of hate among their respective people to incite them against the people of neighbouring principalities, as this was the only way they could make the people fight with other people. The people would catch hold of inhabitants of neighbouring state, tribes, clans or those who differed from them in any way, as scapegoats to make a sacrifice of them before the image of goddess Durga or at 'Yon pith' temple. The practice was considered to be highly meritorious and religious.

Assam province abounds in mountaneous ranges inhabited by different tribes, who fight with each other on any pretext. This was the centre of 'Vam-margi' religious order, where offerings of human sacrifices to gods and goddess was a normal practice. Guru Nanak could not afford to be an indifferent spectator to such in-human practices in vogue in people as part of their religion. The Guru, after attending the fair held at Gaya made his way straight towards Gauhati. The journey was full of hazards as the Guru had to deal with uncivilised and barbarous people, many of them had cannibalistic habits.

LANGUAGE PROBLEM

India is a multi-lingual country. The Guru visited practically the whole of India and gave his message of love, freedom and service to the people. Wherever he observed corruption in religion, he boldly unmasked the truth. There are fourteen main spoken languages in India and each language has scores of dialects. The question naturally arises as to how the Guru could communicate with people who spoke different languages. The answer is simple. The Guru travelled on foot and stayed in all the towns and villages he passed enroute. Normally he covered the distance of 3-4 miles on an average daily. He visited the sacred places of Hindus and Muslims on the occasions of festivals there and imparted his teachings through the Divine songs. The people were attracted by the melodies of the songs and the new teachings imparted by him. After the Divine Music, the people used to raise questions on the various problems facing them and sought their solution from the Guru. The Guru used to reply to them in their language. As the language or the dialect does not change abruptly from place to place but only new words come into usage gradually, the Guru, who stayed in every village or town, was thus able to pick up the spoken languages of the people, wherever he went.

Secondly, there also existed a common language called "Sant Bakha" (language of religious preachers), which was by and large understood in all parts of the country by the learned ones. The Yogis residing in the cave of Himalayan Mountains, who were mostly Punjabees, used to roam about throughout the country for the spread of their creed. They used to preach in 'Sant Bakha'.

PREPARATIONS FOR VAM-MARGI FESTIVAL

Although Vam-margi practices are vile, yet they too have their moral code and celebrate their religious days. 'Diwali' festival is considered to be the sacred day of the Vam-margis. This festival is celebrated in the end of October or in early November every year with great zeal and fervour.

Guru Nanak left Gaya in the middle of April 1509 and had to reach Gauhati on the occasion of Diwali on 23rd October. Gauhati is about 500 miles in the east from Gaya, but the Guru

took circuitous route and thus covered about 600 miles in about 200 days between April and October. Thus the Guru travelled an average of 3 miles each day to reach Gauhati.

The Guru passed through the towns of Patna, Hajipur, Manghyr, Bhagalpur in Bihar province and stayed at each of these places for sometime. He then made his way towards north of Bengal. He stayed at Parbatipur, Rangpur, Lal Monir Hut, and took the road leading to Dhubri, situated on the eastern border of Assam. As the Guru was proceeding towards Assam, he observed that the people in large number were engaged in worshipping the 'Yoni' of goddess 'Kamakhya' and indulged in licentious practices. The Guru reached Dhubri, a town situated on the southern bank of river Brahmaputra. From here Gauhati is 110 miles.

PREACHINGS AGAINST IMMORAL PRACTICES

Recitation of Divine songs for many hours was the essential daily routine of the Guru. He sang his songs in each and every village and town he visited on his forward journey. He preached the necessity for leading a moral life based on sound ethical principles. His preachings corresponded to the occasion and the needs of the people. He raised a forceful voice against the immoral practices of the 'Vam-margis' and showed them the way how to direct their energies in useful pursuits. The Guru told them that the sensual desires were the unquenchable thirst and they would never achieve peace and internal harmony in leading animalistic life. These desires had to be rationalised and energies directed towards achievement of higher aims of life.

Towards south of Dhubri are the Garo hills and south of Gauhati are situated the Khasi hills. The Guru after attending the Diwali festival at Gauhati moved further eastward as it was difficult to cross the hills towards south. He visited the towns of Manipur and Kohima on the eastern border of Assam and then turned towards south and reached Imphal. From Imphal he turned westward for the return journey. He visited the towns of Silchar, Karimganj and Sylhat, situated on the banks of river Surma. A gurdwara has been built at Sylhat to commemorate Guru's visit to this place.

TOWARDS BENGAL

Siva's spouse is remembered by many names—Uma, Siva Parbati, Sati, Durga, Kali etc. The names derive their origin from the various functions of the goddess. She is the daughter of Himalayan Mountains (as the vital force in spinal column) and as such called 'Parbati'. She slayed a titan 'Durg' and is known as 'Durga'.

There were not many 'Vam-margis' in Bengal. The people mostly were worshippers of goddess 'Durga'. The main temple of the goddess is in Calcutta.

From Assam the Guru came to Bengal province. He visited Goripore and Dacca, the latter situated on the banks of river old Ganga. Dacca is about 125 miles south west of Sylhet and about 150 miles north east of Calcutta. There is a famous temple of 'Dakeshwri Durga' (Protector of the city of Dacca) situated in the town. A gurdwara known as 'Charanpadika' stands here in commemoration of the memory of the Guru's visit to this place. This city was also notorious for black magic, witchcraft and sorcery. The Guru bade the people to refrain from these inhuman, unsocial and insane practices and instead to imbibe love of the Creator in them and serve the fellow beings. The mutual fear existing in their minds would thus be removed, as they would feel a sense of security in serving and trusting each other.

SAINT JAIDEV

Bhoj Dev, Brahmin by caste, was the resident of Kanauij situated 45 miles north west of Kanpur in Uttar Pradesh. He later migrated to Bengal, where-in the town of Kaindooli (district Birbhoom), a son was born to him, who was named Jaidev. Jaidev became a renowned scholar of Sanskrit and Prakrit. In his religious persuasion he became a devotee of Krishna. He wrote a scholarly book "Geet Govinda" in praise of Krishna. He also developed great liking for music and used to sing couples of Krishna in the accompaniment of his wife.

Later, Jaidev left worship of Krishna and became a devotee of One Formless God. He then began to preach against the performance of certain rituals as religious practices. He firmly believed that human heart could only be purified by loving God

and serving the fellow beings and not by the 'Yogic Sadhna', performance of 'Yajna', performing austerities and renouncing the world. Jaidev thus became the most outstanding saint of Bengal Province.

Jaidev spent a good part of his life in the service of Raja Lakshman Sain at Nadia in Bengal. Two stanzas composed by the Saint were obtained by Guru Nanak, which were later incorporated in the Holy Guru Granth Sahib.

PREACHINGS IN BENGAL

From Dacca the Guru went to Fridpur and Nadia. In Bengal, the people in general were worshippers of goddess Durga. The central temple of goddesses Durga and Kali is in Calcutta. There is a Puranic myth that titan 'Mehkhasar', who was killed by goddess Durga, was the son of titan 'Rumba' and was born of a buffaloe's womb. 'Mehkhasar' derives its origin from the Sanskrit word 'Mehakh', which means male buffalo. Goddess Durga is remembered by many other names as well viz Parbati, Uma, Siva, Kali, Bhavani, etc. In the temple at Calcutta sacrificial offerings of male buffaloes are made before the image of the goddess. The goddess is depicted as a great warrior and as blood thirsty. It is natural that the devotees of the goddess by their sacrificial offerings become cruel, as such practices greatly influence the character formation of the devotees.

Guru Nanak as usual during his travels gave the message of Divine love, compassion, service of the fellow beings by singing the Divine Songs. He raised a powerful voice against the worship of mythical gods and goddesses and making of sacrificial offerings to them.

Goddess Durga is worshipped in Bengal with great zeal. The auspicious days for the worship of the goddess are celebrated in April and October every year. The Guru came to Calcutta in April 1510, when preparations were afoot for celebration of the festival. It may be remembered that the Guru was Gauhati on 23rd October, 1509 on the occasion of Diwali festival.

AT JAGANNATH PURI

From Nadia the Guru proceeded further west-ward, and visited the towns of Burdwan, Baleshwar, Calcutta and Maidnipur.

Gurdwaras exist in Calcutta and Maidnipur in the memory of the Guru's visit to these places. Jagannath Puri is about 200 miles south west of Maidnipur. It was the month of June, 1510, when the Guru along with Bhai Mardana came to Jagannath Puri, situated on the eastern coast of the Great Indian Peninsula.

(1) ARTI

People at Jagannath Puri worship the image of "Jaganath"—Sustainer of the Universe, the tribute attributed to Lord Krishna. Every year in the month of July, a huge procession with the image of 'Jagannath' carried in a chariot, is taken out. The chariot is very big in size. It is 48 feet in height and has sixteen wheels. The image is placed in the chariot and is driven by the devotees. To give life by being crushed under the wheels of the chariot, was considered to be an auspicious act. It was believed that the deceased in this way could get an abode in Paradise.

A curious story is rife about the origin of the image of 'Jagannath'. It is for this reason the devotees consider it a sacred act to pay their homage and make offerings there. According to the account given in 'Sikand Puran', when a sportsman named 'Jar' killed Lord Krishna by release of an arrow from his bow, mistaking him to be a deer, his dead body remained under a tree for quite a long time and was thus completely decomposed. After some time only the bones were found lying scattered on the ground. A person collected his bones from there and kept them in a box. God Vishnu made his appearance before Raja Inder Deoman of Orissa in his dreams and told him that an image of 'Jagannath' be made and the sacred bones deposited therein. The Raja invoked the Divine Carpenter 'Vishvakarma' for making of the idol. Vishvakarma agreed to do the job provided no one saw the image before it was completed. He further stated that if any one were to see the incompleated image, the work should be immediately stopped. Hardly a fortnight passed when the Raja became impatient to see the idol, and visited Vishvakarma's place. The idol was then in an incomplete state in that the limbs had not been fixed with the body. Vishvakarma immediately stopped the work. The Raja then prayed to god Brahma, who is said to have completed the idol and also formally installed it in the temple.

The temple of 'Jagannath', was built sometime between 1076-1147 A.D. The main gate of the temple is 192 feet in height. Apart from the main image of 'Jagannath', idols of other deities have also been installed in the temple. The other idols belong to the 'Vam-margi' school. Scholars are of the view that the temple originally belonged to the 'Vam-margis' and the 'Vaishnavites' took forcible possession of it later.

Guru Nanak came to this place in June, 1510, when people from far and wide had come there to participate in the huge procession, which was to be taken out with Divine Image in a big chariot. The chariot is also believed to have been made by the Divine Carpenter and god Brahma. The people thus believed that the image itself was the Sustainer of the Universe. The priests of the temple who greatly profited by the offerings of the people were most enthusiastic in spreading this belief to the simple minded people.

The idolaters perform 'Arti' in the evening. 'Arti' means worship by placing earthen lamps in a salver and moving it around the image. According to Hindu belief The Salver of lamps with burning incense is moved four times around the feet, two times and around the navel, once around the face and seven times around whole of the image. The earthen lamps number from one to one hundred. This type of worship is done in all Hindu temples. The glamour and grandeur of this ceremony at each place depends upon the importance of the place. As the image of 'Jagannath' was said to have been prepared by Vishvakarma and installed there by Brahma, this image therefore had great importance. Guru Nanak came to this place when the people had begun pouring in there for celebration of the day of installation of the image. The auspicious day was celebrated with great pomp and show. In the evening, 'Arti' was to be performed of the image and preparations began to be made with great vigour and zeal.

By now about two years and nine months had elapsed when the Guru left Sultanpur on his great missionary tour. He had visited various sacred places on the occasion when festivals were held there. He gave his message of love, freedom and service to the people and had raised his powerful voice against the superstitious beliefs. The news of the Guru's arrival at the

sacred places used to spread like wild fire as soon as he arrived at these places as he had been preaching to the people enroute to the sacred places. These people also used to visit the sacred places and they discussed the Guru's ideas among themselves, as most of the people used to have heard the Guru earlier before arrival at the sacred places. They would cluster around the Guru at the sacred places and would attract numerous other people as well. The Guru thus had no difficulty in disseminating his teachings to the largest number of people. When the Guru reached Jagannath Puri, the priests of the temple, who had heard of the Guru, extended a special invitation to the Guru to participate in the 'Arti'. The Guru went to the temple but did not participate in the 'Arti' and keenly watched the proceedings sitting in a corner. The head priest took hold of a large golden salver, encased with pearls, and in the centre were fitted lamps. Ghee (purified butter) was used in place of oil in the lamps. The high priest held the candelabrum in his hands and performed the 'Arti' of the image. The people offered burning incense, rice, flowers, sweets, saffron water and other fragrant dainties to the idol. A number of priests fanned the image with beautiful 'chowries' and worshippers sang songs in melodious tunes in praise of the deity with the accompaniment of musical instruments.

When the 'Arti' was over, the priests indignantly enquired from the Guru the reason for his sacrilegious behaviour before The Lord of Universe. The Guru boldly replied to them before the crowded audience that God could not be installed in the form of idols. Men were the makers of idols, and it was a strange phenomenon that they were bowing down to the work of their own hands. The Guru further said that God was not a "thing" of their making but was infinite. In worshipping idols they were bowing down and submitting to a portion of their own quality of workmanship and had reduced God to a mere toy of their own making. In fact the Nature in whole of the Universe was actually engaged in doing 'Arti' to Him. The Guru strongly exhorted people gathered there to do away with the idol worship and instead to love the Infinite Lord of the Universe. The Guru then sang his own 'Arti' in Dhanasari Metre in praise of God—

The firmament is Thy Salver, O Lord;
The orbs of the stars, the pearls encased in it,

The Sun and Moon are Thy lamps.
The whole perfume is Thy incense; the wind fans Thee;
The whole vegetable kingdom are Thy flowers,
O, Lord of Light;
How fine is the Arti ! O, Destroyer of fear;
Unbeaten strains of ecstasy sound of trumpets.

A PANDIT IN ECSTASY

It is usual that men devoid of sound belief in God make a show of their piety as the greatest believers. These are the over ambitious people and exploit others in the name of religion. Pilgrims coming from distant places to the sacred places are generally prone to make charities. The hypocrites thus get ample opportunities to exploit them. According to the old chronicles, a Brahmin named Kalyug was seen in a state of ecstasy near the temple of Jagannath. He had gathered around himself a large number of people, who were greatly admiring him. The Guru also joined the crowd and saw people making offerings of money to him, which were kept in a vessel lying in front of him. Extraction of money from the people was the motive of the Brahmin, who pretended to be a great religious man. Kalyug occasionally opened his eyes, looked above towards the sky and told people that he could have a glimpse of god Vishnu in the Paradise above. The credulous people would then greatly admire him and moved their heads in ecstasy. When the Brahmin again closed his eyes and was apparently in a state of ecstasy, Guru Nanak quietly went over to him, picked up the vessel containing some coins and placed it behind him. The Guru then came back to the place where he was standing earlier. After sometime Kalyug opened his eyes and saw to his great surprise that the vessel was missing. In fact he was repeatedly opening his eyes to ensure that the people responded to his performances and offered money to him. Finding the vessel missing, he became greatly upset. The people now clearly observed the anxiety of the Brahmin for the money and realised the hollowness of his claims of seeing god Vishnu in Heaven, as he was quite unaware of the fact that the vessel was lying behind himself. The people then began to ridicule Kalyug for his hypocrisy. The Guru finding the time opportunate for conveying his message to the people told them of the harmful effect of such superstitious and spurious beliefs

preached by the clever people for exploitation of the innocent ones in the name of religion and piety. The Guru advised the people to imbibe in themselves love for their Creator and create internal harmony in them. This internal peace could only make it possible to live in peace in relation to their fellow beings and rid themselves of the exploitive orientation. The people including Kalyug were greatly impressed by the Guru's teachings and became his followers.

A gurdwara 'Mangu Math' stands near the Jagannath temple in the memory of the Guru's visit there. There is a well of water near the sea shore and water from this well was used by the Guru during his stay there. This is the only well which has sweet and palatable water.

Shankracharya established four 'Maths' (seats of Hindu religious authority); Jagannath Puri is one of these 'Maths'.

FROM JAGANNATH PURI TO RAMESHWARAM

From Jagannath Puri the Guru proceeded towards southern India by travelling along the eastern coast of Great Indian Peninsula. The people inhabiting on the eastern coastal land are called 'Darawars'. They were well-versed in the art of fighting and were good archers. In their language the art of archery is spoken as 'Bhil', hence the people are called 'Bhils'. The Guru while travelling towards south had to come across with these people, who were generally savages, barbarous, robbers and cannibals. As a result of worship of the ferocious gods and goddesses and making of offerings of human and animal sacrifices to them and other social and economic factors, the people were leading sub-human lives. The high caste people and the privileged ones with a view to further demoralising and oppressing the down-trodden people to keep them under their yoke, fabricate stories to malign them. There is a legend in "Mahabharata" that there was a king named 'Vain', who succeeded his father king Ang. King Vain by an edict, promulgated in his kingdom by the beat of the drum, banned making of sacrificial offerings to gods and goddesses and the people were required to make offerings to him alone. The priests prayed to the king not to enforce the new orders but he paid deaf ears to them. Thereupon the priests by their magical powers

caused killing of the king blades. As the king had no child, the question arose as to who should succeed him. The priests after a good deal of deliberations struck out a plan. They rubbed the thighs of the dead king, from which a child swarthy in appearance came out. The priests commanded the child to sit down ("Nishid"). The child thereafter began to be called as 'Nishid'. The descendents of Nishid are said to be residing in the mountainous areas of southern India. Nishids are generally employed in manufacture of articles of furniture made from bamboos and cane.

The Guru was now proceeding along the eastern coastal land inhabited by Bhils and Nishids. He, as usual, travelled three to four miles in a day and stayed in every village or town enroute. In this way the Guru became quite familiar with the people.

Bhils and Nishids inhabiting southern India were generally uncivilised and barbarous people. Their deities of worship were 'Saturn', 'Narsimah', 'Kartikeh', 'Ganesh' and 'Mahadev'. The devotees generally take the characteristics of the deities worshipped by them. As most of the gods and goddesses were depicted as most dreadful, the people also turned out to be wild. We may mention hereunder some details in respect of the deities worshipped.

SATURN

A mighty king named 'Sooraj' (Sun) had eight sons. Saturn was the last born son from his second queen. Saturn was black and ugly in complexion and was indolent too. In those days princes and princesses used to select their mates themselves. The seven older princes got themselves married but none of the maidens offered herself in marriage to Saturn. Saturn's mother in-vain applied saffron on his body to make him appear handsome. On demise of King Sun, his wife was cremated with her husband. Saturn used to remain idle and did not earn any thing and lived on the charity of his older brothers. He used to accept ungrudgingly whatever type of food was given to him. He was generally provided with coarse cereals, oil instead of butter, ornaments of iron instead of gold and silver, torn clothes to wear and powdered saffron to apply on his body. This was his total requirement and he felt quite contented with his lot. He

began to pray to God and attained great spiritual powers. People began to worship Saturn and made offerings before his image.

NARSIMAH

Hiranyakasyapa performed 'tapas' and Brahma granted him a boon of immunity from death from any weapon, moisture or dryness, during day or night. Hiranyakasyapa became arrogant of his power and began to oppress gods and the people including his own son Prahlada. The gods approached God and prayed for help, which request was acceded to. God assuming a composite form as a half man and half lion 'Narsimah' came to the assembly hall of Hiranyakasyapa and killed him with his claws. It was then the evening time.

KARTIKAYA

Kartikaya was the son of Siva. However, he was brought up by Kartikaya, the wife of Moon. The boy therefore began to be called Kartikaya. He had six faces and therefore was also known as 'Khadaman'. He was considered to be the generalismo of the gods. He was born to kill a titan named 'Tarak'.

GANESH

According to the Sikand Puran, Ganes was a titan, who was born of a Brahman wife 'Abhejit'. Brahma was actually his father. This titan was killed by Ganesh.

In another Puran it is mentioned that goddess Parbati, wife of Siva, gave birth to Ganesh. All gods come to have a glimpse of the Divine child. When all gods had seen Ganesh, Parbati requested Saturn that he should also see the child. When Saturn cast his eyes on the child, his head was severed from the trunk. Parbati then began to mourn the death of her son. It is said that in order to console Parbati, Vishnu cut the head of an elephant and transplanted it on the trunk of Ganesh. God told Parbati that Ganesh would be worshipped by all in the first instance before start of any type of work.

As 'Daravars' people were worshipping dreadful and unhuman gods, they also behaved like savages.

The Guru as usual stayed at each of the villages and towns on his way towards Rameshwaram, and preached to the people

to live a life of love and service to each other. On reaching Baizwada, he made his way towards Gantur and on his way halted at the place where a temple had been built in the memory of 'Panna Narsimah'. A huge image of 'Panna Narsimah' had been installed in this temple. This temple is managed by the Bairagi Sadhus. The story goes that Panna, a young man was the devotee of god 'Narsimah'. Once the Bhils caught hold of Panna and were about to kill him when 'Narsimah' appeared in person and saved his devotee's life. The Guru advised the people not to fritter away their energies in useless pursuits, superstitions and baseless thoughts, and to lead a truly religious life of love and service. The Guru then proceeded further and reached Gantur, 30 miles south west of Baizwada. The Guru stayed at Gantur for sometime and then departed for Korapa, situated on the banks of river Panar. On his way to Korapa, he observed that the people had hung around their necks the model shoes made of stones, and had also painted their arms, chests and foreheads with 'Chandan'. The paintings depicted shoes of Rama. People believed that those who wore the Divine shoes, got immunity from all evils. The Guru removed their obsessions and advised them to worship one formless God. The Guru at other places observed that some people were carrying around their necks the idols of 'Ganesha', who was considered to be the bestower of wealth and prosperity. The Guru explained to them also the true religion of the spirit. At Korapa, a Gurdwara exists in commemoration of the visit of the Guru there. It was then October, 1510 and the Guru was there on the occasion of 'Diwali' festival. He was at Ajudhya and Gauhati during October, 1508 and October, 1509 on the occasions of Diwali festival. Korapa is at a distance of 1500 miles from Gauhati. Therefore, an average of 4-5 miles distance was covered by the Guru daily.

KAUDA BHIL

It was a singular act of bravery and fearlessness on the part of the Guru to travel with Bhai Mardana unarmed in this part of the country inhabited by savages and man-eaters. They passed through thick jungles, mountaneous ranges, ravines and rivers. It was the love for the humanity in their hearts over flowing and they cherished no other desire in return except to serve their fellow beings. The Guru loved every man not because he liked

all of them and the ways adopted by them but he loved them as God the common Father of all had made every one in His image. The Guru, while disapproving the evil deeds, loved the persons to raise them up from the moral degradation. He gave them the message of humanism, wherever he went. It was, however, natural that at places the Guru and Bhai Mardana had to encounter opposition from the wild people, although they subsequently were greatly impressed by the personality of the Guru and became his followers. A number of Bhils, who heard of the Guru, came to him, made their obeisance and obtained Spiritual Solace. Kauda, the chief of the Bhils developed deeper contacts with the Guru and as such his name in the biographies of the Guru has been significantly mentioned. According to the old chronicles, when the Guru was passing through the thick jungles, Bhai Mardana happened to have gone astray and was thus separated from the Guru, and Kauda Bhil caught hold of him. When Bhai Mardana did not come back for quite some time, the Guru became apprehensive as the place was fraught with dangers. The Guru set himself in seat of him, and atlast found him in clutches of Kauda. Kauda was a cannibal and was about to kill Bhai Mardana, when Guru Nanak arrived there. He was greatly charmed by the persuasive and sweet methods adopted by the Guru to reform him. Kauda promised to the Guru that he would reform himself and would lead a normal life by honest living.

This is a superb example of the Guru's Mission for which he was undergoing great hardships and hazards of the travel to visit these remote places inhabited by the criminals. The Guru was full of compassion and love for all human beings and had set on wide tours to serve the suffering and fallen humanity. The humble love and will to serve people were the most powerful weapons with which the Guru made unparalleled conquests.

FROM KORAPA TO RAMESHWARAM

Rameshwaram is about 425 miles southward from Korapa. The Guru was at Korapa during the month of October, 1510. Mostly he came across Bhils and Nishid tribes people on his way. However, at places the Yogis had established their monastries. The roaming Yogis used to tour the whole of the country from the peaks of the Himalayan Mountains in the north to

Rameshwaram in the southern most part of the country. These Yogis exercised a great influence on the people on account of their magical powers, as the credulous people did not have the capacity to discriminate between the genuine man of God and the hypocrites.

From Korapa the Guru came to a town called Paliport, where there was a monastery established by the Yogis. Most of the Yogis there had earlier met the Guru at Talwandi. The Yogis do not earn their bread but live on the doles of others. Yogis therefore have to be very clever and tactful to attract the people towards them and to serve them. They have very powerful tongue to exert domination on the people. Whenever and wherever the Yogis met the Guru, they engaged him with dialectic discussions and confronted him with a serious situation. The main object used to be to defeat him in order to exclaim their superiority.

According to the old chronicles, the Yogis of Paliport offered the Guru with a tiny seed and began to examine him to see if he could distribute the seed amongst all of them. The Guru caused the seed to be grounded and dissolved in water and thereafter distributed the dilution amongst the Yogis. There is a gurdwara at this place in memory of the Guru's visit and is called "Tilganj".

The Guru proceeded further and passed through Tirupati Kanji Varm, Pandhichari, Kumbkoham, Tanjore, Trichnapalli, Palam Kota and many other towns and villages and reached Madurai. At Palam Kota and Madurai were located the famous temples of "Ganesha" and "Minachi" goddess respectively. In the temple of Tanjore, the image of deity called "Padam Nabh" measured eighteen yards in height. The Guru raised a powerful voice against the worship of idols of gods and goddesses. By his persuasion the people began to worship one Formless God, Who is omni-present and omniconscience. At Tanjore a gurdwara exists in the memory of the Guru.

RAMESHWARAM

Rameshwaram is about a hundred miles south east of Madurai. A temple has been built here, where Rama is stated to have installed a 'lingam' (a cylindrical oblong stone depicting

genital organ of Siva), when he started construction of a bridge on the sea between Rameshwaram and Ceylon. The sea between Rameshwaram and Ceylon is only fourteen miles. The Temple here is one hundred feet in height and the 'lingam' of black stone is about three feet in length. The day of installation of 'lingam' in the Rameshwaram temple is celebrated with great enthusiasm in early March every year. The Guru was at Rameshwaram, when this day was celebrated on 5th March 1511. The Guru gave his message of love and service to the people gathered there and thereafter left for Ceylon in a boat.

IN CEYLON

The Guru after visiting the northern and western parts of Ceylon came to the city of Trincomali, situated in the eastern part of the country. From there he went to Matia Kalan also called Matalay, situated in the centre of the country. Twenty miles south of Matalay is situated another famous city Kaindi. Ceylon at the time of the Guru's visit there was governed by eighteen petty rulers, who were jealous of each other and fighting among themselves. The people therefore had to undergo great difficulties and hardships due to the unsettled conditions.

It is said that a ruler of Benaras named Raja Ranjit Singh once went on the pilgrimage of Rameshwaram. His eldest son became the ruler of Benaras, while the younger eight sons accompanied him. When Ranjit Singh was returning to Benaras, he heard that the ruler of Madurai had died leaving no child of his own to succeed him. There was a great dispute among his ministers on the question of succession. Certain ministers approached Ranjit Singh and installed him as the ruler of the country. Ranjit Singh then became more greedy, he entrusted the kingdom of Madurai to one of his sons and himself along with other sons set on the conquest of Ceylon. After conquering whole of Ceylon, he divided the country in seven parts and made each of sons, ruler of a part of the country, and himself settled with the son who became the ruler of the central part of the country. The men who had accompanied Ranjit Singh from Benaras and Madurai also settled in Ceylon.

Ranjit Singh was a great devotee of Siva. It was his devotion to Siva, which had made him to visit Rameshwaram from distant

Benaras. 'Katehkeh', the son of Siva, and the chief of the defence forces of gods, was the chief deity of worship for the people in southern India. As a result of Ranjit Singh's arrival in southern India, worship of Katehkeh and Siva received further impetus.

During the reign of Ashoka, Buddhism spread far and wide. Ceylon adopted Buddhism but the worship of 'Katehkeh' was also retained there. In the city of Kaindi in central Ceylon, Hindu temples of worship of Siva, Vishnu, Ganesh, Vali Ama, Diwani Ama, still exist. Kaindi city is situated near to a river. As Ranjit Singh belonged to Benaras and had reverence for river Ganga, he named the river near Kaindi as 'Manak Ganga'.

Raja Shiv Nabh, who was ruling the Central province of Ceylon when Guru Nanak visited there, was the descendent of Ranjit Singh's son who ruled that part of the country. In Kaindi, there is a very big temple for worship of 'Katehkeh'. A big fair is held there during July-August and other valuables meant for the images of gods are displayed.

The readers would recollect that a rich merchant of Lahore named Mansukh, who had received his initiation and instruction from the Guru, when he was at Sultanpur, used to visit Ceylon to sell his merchandise. Mansukh had left Sultanpur for Ceylon in 1505 A.D. and stayed there for some time. The people of Ceylon were greatly impressed by the personality of Mansukh. On certain auspicious days the people of Ceylon used to keep fast to purify their souls. Mansukh did not observe such rituals but relied on the teachings of the Guru only. The merchants in those days could get an access to the rulers by presentation of their merchandise. Raja Shiv Nabh, the ruler of Central part of Ceylon had met Mansukh and also heard of his different way of life. The Raja developed acquaintance with Mansukh and thus came to know of the Guru and his teachings. Shiv Nabh developed a great desire to meet the Guru in person. Mansukh told him that the Guru had already set on wide tours of the country and was likely to visit Ceylon. Many an imposter ascetics posed themselves as Guru Nanak and presented themselves to Shiv Nabh, who became greatly disappointed with them. The Raja became very cautious of the imposters and began to test who so ever religious man came to him posing himself as Guru Nanak. Presents of dainties, silver and gold, comfortable beds

and handsome damsels used to be made to the visitors by the Raja, and none of them could withstand such allurements. He was in such a susceptible mood, when he heard the advent of Guru Nanak in his country. The Raja similarly sent handsome damsels and other alluring things to Guru Nanak to test him. But all this could have no effect on the Guru. Shiv Nabh was then convinced of the arrival of the real Guru and went to behold him and made his obeisances. A few days later the big festival for worship of 'Katehkeh' was to be celebrated. All the rulers of Ceylon and the people in large number gathered at Kaindi to celebrate the day. The Guru also went there and as usual conveyed his message by singing melodious Divine Songs. The people were greatly attracted towards the Guru and resolved to abandon the worship of idols of gods and goddesses and became his followers. All the eighteen rulers, who had been quarrelling with each other, also resolved to live amicably in comradeship with each other. The Rajas selected Shiv Nabh as their leader and began to live in amity and followship. The Guru then visited the kingdoms of other Rajas and thus spent more than a year in Ceylon. He started his homeward journey towards Punjab in April, 1512.

TOWARDS KERALA, MYSORE AND MAHARASHTRA PROVINCES

The Guru landed at Cochin in Kerala State. In whole of south India, the people worshipped Siva and his 'lingam'. There was also great caste distinction among the people. At Cochin, there is a gurdwara in the memory of the Guru's visit to this place. From Cochin the Guru proceeded towards north along the western coastal land. Palghat is a town, sixty miles from Cochin towards north. There is a temple of 'Janardhan' and 'Bhairo' are the forms of Siva. Worship of images of these deities was greatly in vogue, when the Guru visited the place. The Guru after giving his message there went to Nilgiri Hills. He had very tiresome and arduous journey in these mountainous regions. A massive and enchanting lime stone rock temple of 'Bhairaveshwar', almost hidden in the valley of deep ever green forest, is situated in Nilgiri Hills. The forest is full of animals—tigers, bears, elephants, panthers, huge snakes and all kinds of reptiles. An image of 'Chandi-Amma', a form of 'Parbati' is also installed in the temple.

Sacrifices of buffaloes were offered before the images. It was believed that food in this way was transhipped to the deceased ancestors of those offering sacrifices. The Guru gave his message of love and persuaded people to eschew unnecessary killing of the animals.

The Guru resumed his journey onward and after travelling about 70 miles came to the town of Shri Ganga, wherein the temple was installed a precious and majestic image of 'Vishnu'. He visited this place and gave his message of love to the people. He also told them the harmful effects of idol worship. From there he came to the temple of Malkarjun, situated on the banks of river Tunga Bhadra. After passing through many towns and villages in Mysore State, he entered the Maharashtra State and came to the town of Pandarpur near Sholapur. It was here that Saint Namdev spent most part of his life and died in 1351 A.D. Namdev was born in a village 'Narsi Bamni' in 1268 A.D. situated fifteen miles west of Pandarpur. He was a washerman by caste and as such was an untouchable one according to the Brahmins. He fought heroically against the social injustice and vigorously preached against the worship of various mythical gods and goddesses. The Guru collected the compositions of Saint Namdev from Pandarpur. These compositions were later incorporated in Guru Granth Sahib.

From Pandarpur the Guru went eastward and visited the town of Bidar. There he had another encounter with Yogis and preached to them the correct way of house holder's life of love and service. The Guru then came to the out-skirts of the town of Bidar and stopped there at the foot of rocks for rest. He along with Bhai Mardana began to sing the Divine Songs. Quite near to the place, where the Guru was sitting, was the monastery of Muslim ascetics. Pir Jalal-ud-din and his followers heard the Divine Music and came to the place to see the strangers singing. After some discussions, the Pir was impressed by the personality of the Guru and made obeisance to him. The Pir also narrated the woeful condition of the local people due to the scarcity of the drinking water. Water at Bidar was saltish and was not fit for drinking purposes. The Guru hearing this, with his heart full of compassion and love for the people removed a stone from the ground, and to the surprise of all it was seen that a fountain of

sweet water gushed out of the place. The people were greatly relieved and thanked the Guru. This place is known as 'Nanak Jhira' (Jhira means spring of water). A magnificent gurdwara has been built here in the memory of the Guru's visit.

The Guru then visited the place known as Barsi, where Saint Tarlochan, a contemporary of Saint Namdev, had lived. Two stanzas of Saint Tarlochan are included in Guru Granth Sahib, which Guru Nanak collected from Barsi. The Guru went to Poona, Ambernath and Nasik. At Poona and Ambernath there are famous temples for worship of images of Siva. Shivratri fair is held at Ambernath, and the Guru was there on 25th February, 1514, when the fair was held there. The Guru as usual gave his message to the people there and came to Nasik, 60 miles onward, where Baisakhi fair was to be held on 28th March, 1514.

The famous temple of 'Taryumbuk' is situated on the banks of river Godavri near the town of Panchbati in district Nasik. This is one of the twelve temples where worship of Siva's 'lingam' is in vogue. The town where this temple is located is also called 'Taryumbuk', and is at twenty miles distance south-west from Nasik. The well known 'Kumb' fair is held here after every twelve years.

After visiting Taryumbuk on the occasion of Kumb fair and giving his preachings to the people, the Guru went to Aurangabad to visit the temple of 'Parishaneshwar'. Here also Siva's 'lingam' was being worshipped. He then took the road to Ujjain and halted enroute at Burhanpur and Amrashvad. At Amrashvad and Ujjain there were famous temples of Siva, where 'lingam' was worshipped. The temple of Amrashvad is called the 'Temple of Oankar'. The people believe God as personified in 'lingam'. In this temple there was arrangement for teaching of Sanskrit to the people. Study of Sanskrit is considered to be a sacred act, as this language is considered to be of gods. The Guru demolished the superstitious beliefs prevalent among the people about the 'lingam' and the Sanskrit language. The Guru stated that all languages were equally good and that it was the actual ideas which mattered. The Guru laid emphasis on the true knowledge of God and emphasised on the necessity for truthful living in the service of the fellow beings. The message conveyed

by the Guru to the Brahmins of Temple Oankar is recorded in Ramkali Metre in Guru Granth Sahib.

Ujjain is 70 miles north of Amrashvad. The Guru reached there via Indore. As worship of Siva's 'lingam' was spread throughout the country, the Guru here also dwelt on the futility of worship of idols and persuaded people to love One Formless God, Who is Infinite. Ujjain is situated on the southern banks of river Sipra. Here too the famous 'Kumb' fair is held after every twelve years.

Holding of 'Kumb' fairs at the four Hindu sacred places Hardwar, Parayag, Nasik and Ujjain has its origin to the mythical story of the churning of the cosmic Ocean by gods and demons, with Mount Mandra as the churning rod. Of the fourteen jewels that emerged from the ocean, one was 'Amrita'—Nectar of Immortality. The gods and demons are stated to have fallen out with each other for possession of 'Amrita'. Indra handed over the pitcher to his son Jayant, from whom the demons tried to snatch it. In this scuffle the 'Amrita' was spilt at the above mentioned four places, where 'Kumb' (pitcher) fair is held after every twelve years.

From Ujjain the Guru proceeded west-ward towards Gujarat—Kathiawar via Baroda. The famous temples of Som Nath and Dwarka are situated on the coast of Kathiawar. Here too Siva's 'lingam' temples are located. Earlier, the Guru stopped at Palitana on the way. This place is sacred for Jains, where a magnificent Jain temple was in existence.

Jainism prescribes taking of five main vows—to desist from (1) injury (2) falsehood (3) stealing (4) unchastity and (5) attachment.

Jain sadhus sweep the path before them lest they crush insects, and for the same reason are forbidden to travel in vehicles or to ride on animals. They search their clothes twice a day for vermin, and remove any to a safe place. They do not eat after sunset, for fear of killing living creatures. Certain Jain sadhus put on a piece of cloth before the mouth to moderate disturbance of the air, which is regarded as a form of violence and also to obstruct entry of bacterial organisms in their mouth. They do not take bath with fresh water lest any living creature

should be killed. They also scatter their faeces with sticks so that they may not breed worms. On initiation Jain sadhus (monks) tear out some of their hair, and thereafter are expected to tear out all their hair every year or after six months. They fast a great deal, sometimes for months together.

Jains also believe in twenty four incarnations of God as Hindus believe. The last Jain incarnation was Mahavira, also called Vardhman, who was born in 437 B.C. in a ruling family in India.

Guru Nanak reached Palitana in August, 1514 when Jain sadhus were busy making preparations for celebration of their auspicious day. One Jain sadhu named Ambi had long religious discussions with the Guru. The Guru preached to the Jains to rid themselves of their superstitious beliefs, love God and their fellow beings and to observe the rules of personal hygiene.

The Guru had left Ceylon in April, 1512 and came to this place in August, 1514. Thus he covered the distance of about 1600 miles in twenty eight months, travelling 2-3 miles per day.

SOM NATH

About a hundred miles out of Palitana on the coast of Arabian Sea is situated the famous temple of Som Nath. It is stated that at this place Lord Krishna along with his whole of Jadav tribe was done to death. Siva's 'lingam' is also installed in the temple here. In olden days there was a huge image of Siva in this temple, which was broken to pieces by Mahmood Ghaznavi during his invasion of India in 1024 A.D. He despatched two pieces of the image to Ghazni and another two pieces to Mecca. The temple was profusely decorated by emeralds and gold and the place was made a virtual paradise on earth to attract the people to further add to its richness and sublimity.

After visiting Som Nath, the Guru came to Sudhama Puri Dwarka halting enroute at Junagadh. East of Junagadh is the Girnar Mountain, where several temples of Jains, goddesses Durga and Kali, Gorakh and Dutta Tariya were located. The Guru also visited Girnar Mountain and gave his message to the people. A gurdwara stand there to commemorate the memory of the Guru's visit.

SUDHAMA PURI

About a hundred miles north west of Som Nath on the sea coast is situated the town of Porbhandar and is also called Sudhama Puri. Sudhama was a friend and a class-mate, in the school, of Krishna. On the advice of his wife, Sudhama is stated to have sought the help of Krishna for an end of his extreme state of poverty and helplessness.

DWARKA

Dwarka is about sixty miles north west of Sudhama Puri. This place was the capital city of the Jadav dynasty. It is said that on the demise of Krishna this place was washed away by the sea tide and the present town was founded much later. This place is one of the most sacred places of the Hindus.

The temple of 'Nageshwar', where Siva's 'lingam' is worshipped, is situated four miles away from Dwarka. In Dwarka temple the image of Krishna is installed. This temple is called "Ranchor"—A fugitive from the battlefield. The story goes that when Krishna killed his maternal uncle Kansa, his two widows approached their father Jarasandha, the king of Magdha, for help. Jarasandha attacked Mathura seventeen times and lost the battles. He invoked 'Kalayavana' for help. Before the fighting commenced for the eighteenth time, Kalayavana appeared on the field of battle with troops. Being afraid of the combined might of Jarasandha and Kalayavana, Lord Krishna planned for a flight towards the sea side. A fort was erected in the sea and Krishna along with his clan-men reached there to live in safety. Thus Krishna and his clan-men Jadvas left Mathura for good. A gurdwara has been built in the memory of Guru's visit to Dwarka.

The Guru, wherever he went, gave his message of truth and love.

WORSHIP OF IMAGES

It would be observed from the account given in the preceding pages that worship of images of gods and goddesses especially Siva's 'lingam' was most common in southern India. This had resulted in many social abuses as the worship of Siva could not establish a clean record about diet and sex morals even in the earlier legends of the scriptures. Human sacrifices have

been encouraged and the sexual morals stated to have adopted by Siva himself could not be emulated by others. In a passage in the Anusasana Parva it is said that "he (Siva) dallies with the daughters and wives of the Rishis with erect hair, obscene appearance, naked, with excited look" (Skt-Texts). In the Tantras a Mahabhairava form of Siva came to be recognised. In this form Siva gave himself up to unrestrained use of wine, woman and flesh.

Temple women or prostitutes have been referred to as a standing features of Siva temples.

Sacrifice of swine, buffaloes, he-goats, pigeons, ducks and cocks, by the offering the rice and liquor and the dancing of women, is a common feature in these temples.

Worship of Virgin goddess was also common in southern India. N. Venkataramanayya states, "Once in every year, a festival is celebrated in her honour during the harvest season, when besides buffaloes especially sacred to her, goats, sheep and cocks are offered in large numbers. The pujaris or the priestly ministrants who officiated in her temples were formerly woman; and while the service was in progress naked women had to sing and dance before the deity. Vestiges of the ministration of women in the temple of the village goddess still lurk in certain parts in south India.....Another practice which has very nearly died down is the dedication of maids as Basavis to the service of the deity. A maid so dedicated never marries, but becomes a consecrated prostitute attached to the temple. She lives with whomsoever she pleases, and her offspring are regarded as the legitimate descendents of her father. An interesting feature of the 'Jatra' or the periodical festival celebrated in honour of the village deity in the Telugu country must not be left unnoticed in this connection. At the close of the festival, when image of the deity is carried in a procession to the boundary of the village, the Asadis, or the outcastes who officiate as priests during the function sing an obscene song in praise of her and indulge in indecent jests at the expense of the chief men of the village. It is said in explanation of this practice that the obscene songs and jests are intended to please the goddess. The indulgence in obscenity of this kind is not unknown in other parts of south India. In Kerala, for instance, it used to be the custom until quite

recently, to sing obscene songs during the Puran festival (or the festival of Bhagwati) at Shertally. At Cranganore, on the west coast, the right of distributing the 'prasadam' during the Bhagawati festival is held as a monopoly of the women folk of certain families; and they are obliged to answer any question on sex matters put at the time of distributing the 'prasadam'."

RANN OF KUTCH

The Guru boarded a boat at Aukha Bandar Port, situated fifteen miles north of Dwarka and reached a place called 'Mandvi Bandar'. These places are situated in the Rann of Kutch. 'Vam-Margi' traditions were also practised here similar to those at Gauhati. The Guru visited the towns of Bhuj and Anjar, where the people worshipped goddesses "Vaishnu Devi" and "Bhairo Devi". Here too use of flesh and wine was considered as the essential part of their creed. The Guru exhorted people to lead moral life based on ethical principles and to love God. It was now October, 1514 and Diwali festival was to be celebrated by the 'Vam-Margis' with great zeal. The Guru was there on the occasion.

BIS NAGAR

The Guru then visited Bis Nagar, situated about 100 miles east of Anjar, where there are temples of 'Mansar' and 'Bhim Udhayar'. At these places the Hindus of southern and western India perform 'Kirya' ceremonies of their deceased ones, similar to the practices at Gaya, in the north. The Vaishnav Sadhus get an imprint of a stamp made on their chests at these places and consider the mark as a passport for an abode in Heaven in the life hereafter. Here also the Guru gave his message of love of one Formless God.

MOUNT ABU

Sixty miles north of Bis Nagar is situated Mount Abu, where a famous Jain Temple exists. Here also the Guru preached to the Jains to cast off their superstitious beliefs, love God and live a normal life paying due regard to the personal hygiene.

NATH DWARA

The Guru left Abu Mountain and came to a place called Nath Dwara. It is at a distance of 85 miles in the north east

direction of Mount Abu. Now it was the month of March, 1515 and the people were eagerly awaiting to celebrate 'Holi', the festival of colours.

At Nath Dwara there is temple, wherein a huge image of Krishna lifting on his hand Goverdhana Hill, has been installed. The image is worshipped and treated as the living Krishna—the image is luxuriously dressed and the clothes are changed daily, and the apartment where the image is kept is air-conditioned since time immemorial by improvised devices. The Guru observed that the religion of the people constituted, in decorating the image alone.

According to the story given in 'Bhagvad Purana' people used to perform 'Yajna' in honour of Indra, the god of rain. Krishna got this stopped and instead instituted the Yajna offerings to Brahmins, cows and the hills. He took all the people to Goverdhana Hill to offer their respects. Indra then became highly incensed and caused heavy rains at Brandavana and flooded the place. Krishna easily lifted up the Govardhana Hill with one hand and the people of Brandavana with their cows took shelter in the cave underneath. For seven days it rained incessantly and for these days Krishna held the hill aloft without moving an inch. Indra then withdrew his clouds.

The Guru told people that God alone was the Protector and the Sustainer of the World and that all should imbibe love for Him.

The Guru then visited Chitaur, which was the capital city of Mewar in Rajasthan. There are several both Hindu and Jain temples built here. The Guru after giving his message to the people proceeded northward towards Ajmer.

AJMER

Ajmer is about a hundred miles from Chitaur. Here stands the famous tomb of a Muslim Divine Khawaja Mohiuddin Chisti, who died here in 1235 A.D. A big fair is held here in the month of March every year, and the place is visited by a large number of people from far and near. The Guru was here on the occasion of the festival. He preached to the people against the worship of graves and tombs and advised them to love One Formless God.

PUSHKAR

Seven miles north of Ajmer is situated a lake, which is considered sacred for the Hindus. According to the 'Puranic' legend, god Brahma performed a yajna here. A temple in honour of Brahma stands on the bank of the lake. The lake is six miles in length and two miles in width. A big fair is held in the middle of April every year on the occasion of 'Baisakhi'. It is believed that the pilgrimage of sacred Hindu places is not of any avail unless this place is also visited. The Guru was there when the 'Baisakhi' fair was held. He laid emphasis on the purity of mind, as the physical cleanliness alone was insufficient.

GOKUL, MATHURA, BRINDAVANA

The Guru left Pushkar and visited Agra, Mathura, Gokul and Brindavana. He covered the distance of 235 miles in about three months and reached Mathura in the middle of August, 1515, when people were engaged in the preparations for celebration of Krishna's birthday. According to the Bhagvad Purana, Krishna was born, when his parents were in captivity of king Kansa of Mathura. Kansa was the maternal uncle to Krishna. He had imprisoned his sister Devki and brother-in-law Vasudeva in a gaol and used to kill all their children as Narada had prophesied that the eighth child of Devki would be his slayer. It is said that on the birth of the eighth child, the gates of the prison were opened and the gatekeepers went on sleep. Vasudeva thus managed to take his eighth son Krishna out of the prison and then to Gokul across Jamuna, Gokul was the town belonging to Nanda, the chief of cowherds. It was at Gokul that the child Krishna was brought up by his foster parents Nanda and his wife Yasoda. Brindavana, situated near Gokul, was a forest where the people of Gokul used to take their cows for grazing. Krishna used to take the cows of his adopted father Nanda to Brindavana and used to roam about in the forest with his companions. He used to play upon the flute and the milkmaids forgot of themselves completely in hearing his music. Krishna used to perform 'Rasa' (a kind of dance in which many girls take part) with the milkmaids of Gokul. It then became customary for young men and young women to dramatise the 'Rasa' of Krishna. The people gratified their lust by performing and witnessing such Rasas. These Krishna Rasas are in full swing

in Spring season when 'Holi' festival is observed. Men and women used to eat, drink and merry and do all sort of obscene things in the garb of religion. Bhai Mardana, who was with the Guru, was horrified to see the depth of moral degradation to which the people of the place had descended.

It is the human nature that the guilty ones project their sense of guilt on others to relieve their suffering conscience. It was made rife by them that the malpractices crept in them were the result of the times, as their times were termed as 'Kali Yuga'-Iron Age. This was the most deplorable character trait to blame any one else for one's own sins, and that too to believe that their misdeeds were Divine ordained. The Guru warned the people against this hyporcity and sang the following song.

"The same Sun, the same Moon, and the same stars shine
to-day as shone in the earlier Yugas (Ages) ;

The same earth remains spread out and the same air
rushes forth in space ;

Leave off craving for the life !

It is Kalyuga now, because the human soul born now
ephemeral and moth like, is steeped in ignorance
and Sin.

Otherwise, there is no Kalyuga coming to a particular
country, nor seated in a specified place of pilgrimage.

Those who are compassionate Kalyuga is not there and
it has not made a castle for its abode".

Idol worship was also rampant at these places. People had made idols of Krishna depicting his childhood and had placed these idols in cradles, which were rocked by them. The idols were being treated as the living Krishna. The Guru deprecated practices as childish play things.

DELHI, PANIPAT, KURUKSHETRA

The Guru came to Delhi from Mathura. At that time Delhi was not the capital city of India. Sikandar Lodi, who ruled the country at that time, had made Agra as the capital city. The Guru encamped in Delhi at the place known as 'Majnu da Tila' on the banks of river Jamuna. A gurdwara has been built here in the memory of the Guru's visit.

The Guru continued his journey northward and after travelling a distance of about fifty miles arrived at Panipat. Around this place four decisive battles were fought. Sheikh Tahar was the custodian of the tomb of Sheikh Tahar Ali Kalandar, popularly known as Sheikh Sharaf. Sheikh Sharaf lived in Persia and later migrated to India and settled at Panipat. He died here on 30 August, 1332. Muslims, although by religious persuasion are against worship of idols, yet they worship the tombs of their prophets and divines. On every Thursday they light lamps on the graves of 'Pirs' and make offerings. Sheikh Tahar, who was the custodian of the tomb, when Guru Nanak visited the place, was also a descendent of Sheikh Sharaf. He had so engaged himself in the worship of the grave of the Pir along with his followers. The Guru came to this place, when the annual function was to be celebrated on 30th August, 1515. The Guru had dialectical discussion on various aspects of religion with Sheikh Tahar. The Guru convinced Sheikh Tahar and his followers of the ill effects of idol worship including the worship of graves.

From Panipat the Guru came to Kurukshetra. The city of Thanesar is quite close to the town of Kurukshetra. Sixteen miles west of Thanesar is situated another sacred place of the Hindus and is called "Pahoi" or Pehova. Here the Hindus perform the 'Kirya' and other rituals in the name of their deceased ancestors for their salvation. Lamps are lighted and oblation cakes of barley are distributed among the poor. (Details of these rituals have been given in the account of the Guru's visit to Gaya). The Guru visited this place on 13th September, 1515. Brahmins had made rife many stories of virtues of making offerings to gods and the Brahmins. According to one such story made current, a woman visited the place let her ear ring of gold drop in the sacred tank of water, and surprisingly got back the ring of gold as big as a cart wheel. The Guru admonished the priests thereof their hypocrisy and acts of defrauding the innocent people as they would reap the fruits of their despoils in the same proportion in which the charities made by the people were said to multiply.

The Solar eclipse was to take place on the following day and the people in large number had gathered at Kurukshetra to celebrate this occasion. Worship of Sun god in Hinduism is most prevalent. The first day of each Indian calendar month is

considered to be the most auspicious day of the respective month. This day entails performance of variegated religious ceremonies including making of offering to the priestly class, the Brahmins. Unfortunately the Sikhs today also celebrate this day with great religious fervour and betray complete ignorance of the basic teachings of the Guru.

The day of Solar eclipse is considered to be of great religious import. According to the legend, god Vishnu observed the rising power of the demons and the sufferings of gods. Vishnu ordered Indra to distribute Amrit (Nectar), which had been obtained by churning the ocean, to gods to enable them to attain immortality. The demon 'Rahu' disguised himself as a god and thus received 'Amrita' along with other gods. Sun and Moon gods came to know of the fraudulent act of demon Rahu and informed Vishnu of this. Thereupon Vishnu cut Rahu into two, but as the latter had partaken of the 'Amrita', he did not die and instead of one demon turned into two demons. The two demons, however, had no trunks beneath their necks. It is said that on account of the animosity, these two demons devour gods Sun and Moon and cause eclipse. Sun and moon, however, cannot remain eclipsed for a long time as the demons have not the body beneath their necks. The demons devour the gods, who escape as soon as they reach the demons' necks. The scriptures enjoin on the people to observe fast, bathe in holy waters, read scriptures and make offerings to the Brahmins. It is further said that some drops of 'Amrita' were poured out of the pitcher in the water tanks of Kurukshetra. People therefore believe it to be a *meritorious* religious act to take bath in the tanks at Kurukshetra on the occasion of Solar eclipse. Guru Nanak after giving his message at Pahoai came to Kurukshetra. The people were observing fast and none was required to eat or drink anything till the eclipse was over. According to the old chronicles, one nobleman, who was out for a game, killed a deer and made an offering of it to the Guru. The Guru not waiting for the eclipse to be over, started cooking the meat. Cooking of food at the time of the eclipse was forbidden and was considered to be the sacrilegious act. The news of the strange behaviour of the Guru soon spread like wild fire throughout the huge concourse of people. The Guru attracted the attention of the people in the same manner as he

had attracted the people at Hardwar when he splashed water of river Ganga towards west instead of throwing towards the Sun in the east. People in large number rushed towards the Guru in their frenzy. The Guru made them understand the absurdity of the superstitious beliefs about eating away of Sun and Moon, as the eclipse was the natural phenomenon and that gods were not made to suffer and their alms giving did not in any way mitigate their sufferings.

SIRSA

About 120 miles west of Kurukshetra is situated the town of Sirsa. The Muslim Divines of this place exercised great influence on the people and had brought a large number of people in the Islamic fold. The Pirs of Sirsa laid much emphasis on the performance of religious rituals, such as fasting. Muslims are enjoined to keep fast during the day time for full one month every year. The Muslim month of fasting 'Ramzan' was to begin from the middle of October, 1515, and the Guru reached there when the fasts were being observed. On his way to Sirsa the Guru had halted at Jind, where a Gurdwara is in existence in the memory of the Guru.

The people used to make offering of presents of all kinds of Pir of Sirsa. The Pirs had allured the people of winning the abode in Paradise in the life hereafter by keeping fasts and serving them. The Guru admonished the Pirs of their nefarious acts of exploitation of the people in the name of religion. The Guru also told the people that they could win the Paradise on this Earth by leading a virtuous life of honest living, remembering God and serving people.

BACK TO SULTANPUR

Sultanpur is about 135 miles towards north-east of Sirsa. The Guru as usual covered this distance in about forty days and came back to Sultanpur by the end of November, 1515 after a sojourn of more than eight years. The extent of joy the Guru's sister Bebe Nanaki, her husband Bhai Jai Ram, Nawab Daulat Khan Lodhi, other followers of the Guru and the people of Sultanpur in general experienced in finding the Guru and Bhai Mardana among themselves again, is beyond any description.

THE TOTAL DISTANCE TRAVELLED BY THE GURU

The Guru had left Sultanpur on tour of India on 30th August, 1507 and returned there by the end of November, 1515. According to old chronicles the Guru spent more than one year in Ceylon and travelled there more than 400 miles. The remaining period of seven years and three months was spent in travelling the length and breadth of Indian sub-continent. It is estimated that the Guru travelled 6137 miles in India and 400 miles in Ceylon (total 6537 miles) in eight years and three months. He travelled on an average of 2-3 miles a day.

CHAPTER IV

VISIT TO TALWANDI AND FOUNDING OF KARTARPUR

FROM SULTANPUR TO TALWANDI

Guru Nanak stayed at Sultanpur with his sister Bebe Nanaki for sometime. He then took leave of his sister Nanaki and the people of Sultanpur and departed for Talwandi along with Bhai Mardana.

Baba Kalu was born in 1440 A.D. and when his only son Guru Nanak left for wide tours of India in 1507 A.D., he was sixty seven years of age. In those days there was no postal system in the country and it was not possible for the Guru to communicate with his parents and intimate them of his welfare. Baba Kalu was getting older as the time passed and often harboured fears and anxiety in his mind of ever meeting again with his only son, Guru Nanak during his life time. He was then seventy five years of age and more than eight years had elapsed when he had seen the Guru. The love of a son cuts into one's skin and to the very marrow.

The Guru and Bhai Mardana came back to Talwandi, their birth place. The Guru met his parents and paid his respects to them. This was the great occasion of rejoicing and felicitation in the family when the aged parents were re-united with their only son after a long time. Guru Nanak was at that time forty seven years of age.

Bhai Mardana also had equally thrilling experience to meet his family members.

PAKHOKE

The Guru's wife and his two sons were then living at Pakhoke Randhawa with his father-in-law, Baba Mool Chand, a

petty revenue officer of the village. The Guru had come to Talwandi in December, 1515 and after staying for some days, sought permission of his parents to visit Pakhoke Randhawa to meet his family members. Bhai Mardana also took leave of his family members and accompanied the Guru. Guru Nanak and Bhai Mardana were completely devoted to the singing of eulogies of God and this was the very life for them. Bhai Mardana preferred the company of the Guru than of his family members with whom he was united after a long separation. In fact the Guru and Bhai Mardana loved each other immensely, as both were completely dedicated to the common purpose which was more dear to them than anything else.

Pakhoke Randhawa is 110 miles north east of Talwandi. This village is in Gurdaspur district and belonged to the 'Jats' (cultivators) of Randhawa clan, and for this reason it was called Pakhoke Randhawa. Ajita was the chief of this village. On the outskirts of the village, there was a well of water, which was also owned by Ajita. The Guru and Bhai Mardana on reaching the well, decided to take rest there for a while. Although Ajita had heard of the Guru, yet this was his first opportunity to meet him. Ajita was greatly impressed by the personality of the Guru and became his disciple. In the mean time Baba Mool Chand and other members of the family also came to know of the Guru's arrival and immediately flocked at the well to meet the Guru.

The Guru met warmly with every member of the family according to the custom and accompanied them to their house. This was a reunion with the Guru after a long separation of about eight and a half years and filled every one with extreme sense of joy.

The Guru at Pakhoke Randhawa as usual sang the Divine Songs in association with other people. Ajita had already become his follower. The congregational meetings held by the Guru began to swell from day to day and the number of disciples grew enormously.

NEED FOR A MISSIONARY CENTRE

The Guru had returned to the Punjab after travelling extensively throughout the length and breadth of the Indian sub continent, for more than eight years. The Guru travelled more

than 6,500 miles on foot and had visited numerous villages and towns preaching his gospel of love, truth, devotion and fellowship to the ritual ridden people who indulged in the worship of images of their mythical gods and goddesses. The inheritory priestly class of the Hindus, the Brahmins, had trampled under their heels a section of their co-religious people as heathen and untouchables. Pathan rulers and the Muslim judges (Kazis) were equally tyrannical. The Guru had given the message of freedom and equality to the people. The down-trodden people received encouragement and became conscious to their human rights. This inculcated in them a ray of hope and sense of self confidence. The Guru taught the people to face the situation heroically. In order to bring about a lasting change in the outlook of the people, it was necessary to organise the people in a holy fellowship, who would neither cause any fear to others nor would receive any awe from any quarter.

The Guru, therefore, realised the need for a central missionary place from where he could communicate his ideas of the new way of life of freedom to the people and organise such a fellowship on a firm footing. The Guru further realised that he would have to work systematically for a very long time to remove the age-old shackles of moral, religious, social and political slavery of the people.

The Guru was born at Talwandi in Sheikhpura district and his father owned some land there. The Guru, however, did not consider Talwandi as a fit place for the missionary centre for two reasons. Firstly, Talwandi was situated far away from the Lahore-Peshawar route and the tract was not otherwise of any importance. Secondly, Talwandi and its surroundings were overwhelmingly Muslim populated, while the Guru's message had universal applicability. The Guru was, therefore, in search of a place from where he could impart his teachings to the people of different denominations.

Hundreds of millions of people were classified by the Brahmins as the untouchable ones. They had become sick of the inhuman behaviour extended to them but felt totally helpless. When they heard the message of equality in Islam from the Muslim Pirs and Fakirs, who had come to India from west Asian countries to spread Islam, millions of them embraced the new

creed. Across river Chanab in the Punjab, there had been left not a single family of Scheduled Caste Hindus who had not been converted to Islam. Even the Hindu farmers (Jats) had also embraced Islam in large numbers. The whole area around Talwandi had been converted to Islam. Muslim rulers had issued an edict to the effect that those converted to Islam could not go back to their old fold.

In the central Punjab, however, the population was of heterogeneous type, where people of all persuasions were to be found. The Guru therefore selected the place near Pakhoke Randhawa for wider dissemination of his message.

FOUNDING OF CITY OF KARTARPUR

Guru Nanak laid the foundation of a city there. He built a temple and established the Holy Fellowship of the people there and named the city as the Abode of the Creator—'Kartarpur'. Ajita was pleased beyond measure to know that the Guru intended to establish his missionary centre near Pakhoke Randhawa and extended all help to the Guru in this venture. The other farmers of the place equally expressed their happiness to see the raising of the city and liberally offered their lands to the Guru. The foundation stone for the new township was laid by the Guru on the 9th January, 1516.

OPPOSITION BY KARORI MAL

Duni Chand alias Karori Mal, Kshatrya by caste, and a resident of Lahore, was the administrator of Kalanaur district. Kalanaur is at a distance of 6-7 miles from Pakhoke Randhawa. Kalanaur is situated on the southern bank of river Ravi, while Pakhoke is on its northern bank. Karori Mal, who was the administrator of the area, cherished hatred against the Guru, as the Guru's association with Bhai Mardana, who was a low caste Muslim by birth, was greatly despised by him. He was all the more furious when he heard that the Guru was demolishing the age old established customs, superstitious beliefs and other rituals. Karori Mal was greatly provoked and agitated when he heard that the Guru had decided to make the place near Pakhoke as his of activities. How could he tolerate the Guru preaching his ideas of equality of mankind as opposed to the teachings in the old scriptures, under his very nose. He,

therefore, set himself on the task to see that the Guru's plans did not succeed. The farmers who had offered their lands to the Guru were duly warned by him. The farmers pleaded with him that the Guru was a truly holy man and his settlement in the area would be very profitable to the people. At last, Karori Mal decided to meet the Guru and discuss the matter with him. Karori Mal was greatly impressed by the personality of the Guru and was fully satisfied in all respects. He begged the Guru for remission of his sins and began to put all his efforts in raising of the new town at the earliest. He himself went to the Governor of the Province and got the deed for raising of the new township sanctioned from him in no time. Karori Mal also arranged for provision of the building material and rendered other service in completing the work.

BABA KALU AT KARTARPUR

When raising of the township of Kartarpur was completed, the Guru brought his aged parents to this place from Talwandi. Bhai Mardana also brought his family members from Talwandi to settle there.

The Guru began to hold congregational meetings in the morning as well as in the evening. Divine Songs used to be sung and the preachings followed, the Guru began explaining and answering questions in public.

During the day time the Guru and the Sikhs occupied themselves largely with vigorous work in the fields. His followers whom he had given his message of love during his travels, began to pay visit to him at Kartarpur. The Guru reaped a good harvest by working on the fields and those who came to him to join the holy association, were adequately served with food and provided with shelter and a place to rest.

CHRONOLOGICAL DETAILS OF THE FIRST MISSIONARY JOURNEY PUNJAB

1. Departure from Sultanpur — 30th August, 1507.
Saradhs had then just begun.
2. Talwandi — 5th September, 1507.

3. Saidpur — 10th September, 1507.
Saradhs were then still on.

UTTAR PRADESH

4. Hardwar — 28th March, 1508.
5. Nanak Matha — June-July, 1508.
(Soap-nut trees were full of fruits)
6. Ajudhya — 15th October, 1508 (Diwali).
7. Paryag — 27th December, 1508.
8. Benaras — 19th February, 1509
(Shivratri)
9. Gaya — 27th March, 1509 (Tuesday)

ASSAM

10. Gauhati — 23rd October, 1509 (Diwali)

BENGAL

11. Maidnipur — At the time of Durga Ashtmi
in 1510 A.D.

ORISSA

12. Jagannath Puri — 7th June, 1510.

TAMIL NADU

13. Korapa — 10th October, 1510.
14. Rameshwaram — 5th March, 1511.
15. Ceylon — From March 1511 to April
1512.

KERALA

16. From Ceylon to Cochin in a ship.

MAHARASHTRA

17. Amar Nath Temple — 25th February, 1514
(Distt. Thana) (Shivratri)
18. Nasik — 28th March, 1514 (Baisakhi)
19. Palitana — August, 1514.

GUJARAT

20. Kuch State — October, 1514 (Diwali).
21. Nath Dwara — February, 1515.

RAJASTHAN

22. Ajmer — March-April, 1515.
23. Pushkar — March-April 1515.

UTTAR PRADESH (ON RETURN)

24. Gokul, Mathura — 6th August, 1515.

HARYANA

25. Panipat — 30th August, 1515.
26. Kurukshetra — 13th September, 1515.
27. Sirsa — October-November, 1515.

PUNJAB

28. Sultanpur — End of November, 1515.
29. Talwandi — December, 1515.
30. Pakhoke Randhawa — End of December, 1515.

NOTE : With the reorganisation of the States some of the places have merged in New States.

CHAPTER V

SECOND MISSIONARY JOURNEY

KARTARPUR

The township of Kartarpur was founded on the northern side of river Ravi. Generally on either side of rivers there is a growth of plants of various types extending to 2-3 miles in width. Therefore, before the town was founded, Guru Nanak had to clear the site from the vegetation, execute the settlement deed for the land, arrange for timber for construction of houses and engage carpenters and masons for the construction of houses. The Guru had begun this work in January, 1516 and remained occupied with it for months together. It was necessary for the Guru to get the construction work completed before the middle of June that year as after that the rainy season was to set in. Construction work was considerably to be hindered during the rainy season and the added difficulty was that there was fear of the land becoming inundated with the flooded river situated nearby.

While describing the first missionary tour of Guru Nanak we observed that the Guru used to visit the sacred places on the occasions of festivals held there so that he could convey his message to the largest number of the people. "SARAD" (Feast in dedication of the deceased ancestors) commence from the middle of September each year and continue for fifteen days till the end of the month. After this commence "Navratre"—the nine dark nights. The Guru observed that in September every year people in large number in that area used to go for pilgrimage to Vaishnu Devi temple in Jammu province. Vaishnu Devi temple is situated about 27 miles north-east of Jammu. There is a plain drive for 20 miles from Jammu to a town named 'Katra' situated at the foot of a hill. One has to climb the hill for five miles and then proceed two miles down hill to reach the Vaishnu Devi temple. The temple is situated in a cave and the opening there-

to is very narrow. From the door of the cave one has to pass through a tunnel before one reaches the temple itself. One has to cover the distance in the tunnel in a bent state leaning on the rock on one side. The devotees have the belief that the hill on which they lean in the tunnel, is the body of 'Bhairon', who was beheaded by Vaishnu Devi at this place. Bhairon's body fell at that place and turned into a huge stone and his head fell at a distance of 2 miles at the spot from where the hill slopes towards the temple.

'Navratre' (9 nights) fall twice in a year—in April and in October every year. The devotees of goddess Durga worship the goddess during these days. On the ninth day the devotees invite nine virgin girls to their houses and serve them with food. The devotees of Vaishnu Devi go for pilgrimage of the temple in October every year. Upto end of year 1516, Guru Nanak kept himself busy in founding the city of Kartarpur and for arranging to bring his parents to this place from Talwandi in district Sheikhpura.

SECOND MISSIONARY TOUR

The 'Sarads' in 1517 A.D. began from 6th September and ended on 21st September and thereafter began the 'Navratre' and pilgrimage to the temple of Vaishnu Devi. The Guru decided that he should also visit the temple that year and give his message to the people gathered there. The Guru took Bhai Mardana alongwith him and set on the expedition. It was the end of September, 1517.

SIALKOT

Sialkot is situated 50 miles north of Kartarpur. A rivulet 'Aik' flows on the southern side of this city. Guru Nanak and Bhai Mardana halted at a place on the southern side of the stream near a 'Jujuba' tree (*Beri*). The people of Sialkot at that time were terror-stricken. Guru Nanak who had come to alleviate the sufferings of the people could not proceed further without serving the people of Sialkot in whatever way he could. A number of Muslim divines, Pirs and Fakirs had come to India from Arabia and Iran and had settled themselves in this country for propagation of the religion of the Prophet. These divines had made different cities of renown as their head-quarters for their

mission. At Sialkot Pir Humzagaush established a monastery near the southern banks of the stream 'Aik'. Gradually the fame of this Pir spread far and wide.

The Sikh chronicles have mentioned that a Hindu devotee of the Pir had no child. He prayed to the Pir to bless him with sons and promised to give the first born to him. The devotee was pleased when a son was born but his attachment to the child was so great that he could not fulfil the promise made to the Pir. The Pir was greatly offended and formed the opinion that the whole city was full of liars and thus should be destroyed. The Pir got a closet prepared for himself. He got himself shut up in this domed closet and started a fast for 40 days. He also began making other severe austerities with a view to destroying the city. The news of this calamity spread throughout the city. But no one dared to come near the closet nor the disciples of the Pir allowed anyone to come near it.

This was the situation when the Guru and Bhai Mardana reached near the closet and stayed under the 'Jujuba tree'. On seeing the people in extreme distress, the Guru and Bhai Mardana went near the closet. The disciples of Pir, however, could not dare to inhibit the Guru from coming near the closet. The Pir inside the closet was non-plussed on hearing the melodious Divine Songs sung by Guru Nanak and Bhai Mardana. Greatly astounded, the Pir came out of the closet. His heart which had been so much hardened by his extreme anger and hatred was immensely softened by the effect of Divine Music from the lips of the Guru. The Guru made him to understand that it was not fair to destroy the whole city on account of the breach of promise by one man. God, the Father of all, could not be pleased by destruction of all the people who were His sons. The Sikh chronicles further add that with a view to bringing home this truth that the whole city was not full of liars, the Guru sent Bhai Mardana with two copper coins to buy 'truth' and 'falsehood'. Bhai Mardana enquired about the availability of these strange commodities from many shopkeepers but was disappointed. At last he went to a shopkeeper named Moola for this purpose. Moola wrote down on a piece of paper that "death was the truth and life the falsehood" and handed over the piece of paper to Bhai Mardana. The Guru showed the Pir that the

town was not inhabited solely by people who were vile breaker of their promises but there were many God-fearing people living there as well. The Pir was calmed and the reality dawned on him by the superb teachings of the Guru. Consequently the Pir repented for his misadventure. The people of the city also got the much needed relief. The 'Jujuba' tree under which the Guru stayed, near it now stands a magnificent Gurdwara. Sardar Natha Singh resident of Dharowal Mohalla in Sialkot city got this Gurdwara constructed. The Sardar was an important figure and belonged to the well known clan of Shahida-di Misal'.

Moola became a Sikh of Guru Nanak. Moola's house was turned into a shrine on account of Guru's visit to his place. The place is called Gurdwara 'Baoli Sahib'.

TOWARDS JAMMU

Hindu people in Sialkot and Gurdaspur districts were still preparing to go to Vaishnu Devi temple in groups. Guru Nanak and Bhai Mardana also proceeded towards the temple from Sialkot.

Jammu is situated 25 miles north of Sialkot, and is surrounded on three sides by a rivulet called "Tawi". During rainy season this stream gets greatly swelled but thereafter there is not so much of water and the people proceeding to Jammu and thence to 'Vaishnu Devi' temple in October could easily cross it. Jammu city is situated on a hillock. One has to climb the hillock after crossing "Tawi" stream and come to the gate way to the city called "Gumat Darwaza". A quarter of a mile ahead of this gate is situated the famous temple of 'Raghunath'. In this temple are many images apart from the famous image of Lord Ram Chander. The pilgrims for 'Vaishnu Devi' temple first pay their homage to this temple, which is very spacious and good arrangement exists for their stay there. Comparatively the people in hilly regions are idolaters. This is the reason that Jammu has many temples with numerous images. (Raghunath's temple is the biggest and most famous in the city.) No one, however, has made any effort so far to raise a 'Gurdwara' in Jammu to commemorate the advent of Guru Nanak to this place.

TEMPLE OF VAISHNU DEVI

The Guru preached to the people of Jammu to love God in place of frittering away their energies in the worship of lifeless images. The Guru and Bhai Mardana thereafter proceeded along with a group of pilgrims towards 'Vaishnu Devi' temple.

As stated earlier, the 'Vaishnu Devi' temple is situated in a cave of a mountain. The mountaneous water trickles through the tunnel. Outside the tunnel, just at the entrance, the water is channelled through a tap, where the pilgrims first take bath. The water is considered as sacred emanating from the holy feet of the goddess. The pilgrims with their wet bodies and soaked clothes pass through the narrow tunnel in a bent state, as it is not possible to walk in an erect position. In the tunnel on the left side lay a huge stone on which the pilgrims get support while passing. This is believed to be the body of 'Bhairo'. At the end of the tunnel is situated the temple, consisting of the image of the goddess and a number of lighted lamps. The pilgrims make obeisance before the image and offer money according to one's capacity and choice. The pilgrims come out from the same route. The Guru here also preached the people the gospel of love of God and fellow beings of preference to the futile practice of image worship of mythical gods and goddesses.

AMAR NATH

After having delivered his message of love of God to the pilgrims at 'Vaishnu Devi' temple, the Guru along with Bhai Mardana proceeded towards north. There was a few pilgrims who after paying their homage to the goddess were to go further on pilgrimage of 'Amar Nath' temple. In the way one comes across the beautiful water springs at Varinag, Kukarnag and Anantnag. On the northern side of Anantnag, is situated the famous town of 'Pehalgam'. From 'Pehalgam' we proceed towards eastern side and find a way to the temple of 'Amar Nath'. It is about 90 miles north of Srinagar. This is a cave in the ranges of high Himalayan mountains.

Mountains have been identified with the holy haunts of gods, where prophets had divine revelations. The high Himalayas, since ages have dominated life, thought and theology in India. The Hindu scriptures glorify the virtues of mighty mountains as

the secluded sanctuary for transcendental meditation. Himalayas are associated with Siva.

On Sharavana Purnima in August every year, a spectacular procession of pilgrims offer their devotion at Amar Nath, the sanctum of 'Svayambhu', the self created symbol of Siva, sculptured in snow, the emblem of 'Amareswara'. The 12,729 feet high cave shrine is situated in the western mountain recesses of Kashmir.

The pilgrims, during the time when Guru Nanak visited the place, seldom hoped to return to their kin. Some of them commit suicide by jumping down from the lofty peak of the 'Bhairo Parvat' into the steep precipices of the 'Bhairo Ghat'. This practice of self-immolation has since been stopped, and the pilgrims are made to take a by-pass. From Pehalgam there is a fine zig zag path way snakes uphill and down dale through some of the finest wood lands in the world. The shrine is situated in the heart of a most magnificent mountain amphitheatre, surrounded on all sides by snow covered peaks. Before entering the cave temple, the devotees take a dip in the ice cold waters of Amravati stream. Then they besmear their bodies with the 'Amarbooth' (gypsum), which abounds there. The pilgrims after this brief ritual enter the cave singing songs in praise of Siva.

It is a yawning gypsum cave, having dimension of 50'x55'x45', and can accommodate about one thousand pilgrims. Droplets of water trickle down from almost the whole roof, making it damp. But it is only at three points, at the dead end of the cave, that this permeating water is congealed into ice, the emblems being considered as the symbols of Siva, Parvati and Ganesa.

The tradition is that 'lingam' waxes and wanes with the moon. But Swami Paranavananda, the noted explorer of the Himalayas, who scientifically studied the phenomenon in 1929, states that traditions are not based on fact.

"There are two holes in the northern wall of the cave" says the Swami in his Kailas-Mansrover, "from which water trickles out and freezes into ice as soon as it come out. One of the holes is bigger, below which a huge snow linga is formed, which is the famous snow image of Amarnath. On the left side of the 'linga'

is formed another ice formation called 'Ganesh' and on its right Parvati, but by Sharavana Purnima all these three melt away.

So, Pandas bring some blocks of ice down below and place them here and wrap some blankets round them. The cave is facing south and sun's rays do not fall directly on the image of Amarnath. So the snow image of Amarnath does not completely melt away in summer. The stories regarding the snow image of Amarnath that it grows gradually in the bright half of the lunar month upto the full moon day, and melts away in the dark fortnight of the month by the new moon day, are completely false and fabrications.

The author stayed in the cave for a fortnight beginning from August 8, 1929 and closely studied the subject and also took measurements of the snow image on Ashadha Sharavana and Bhadrpada Purnimas (full moon days). The perpendicular height of the image was 7½, 4 and 1 foot respectively. In July the shape of the linga was sharp and conspicuous, in August it was ordinary, and in September the form of image was completely gone away and a triangular block of ice left. So it is evident that the snow image in Amarnath Cave forms in six months and melts in the succeeding six months like any other glaciers, or ice blocks".

The fauna, in and around the cave, is interesting. It is believed that a pair of pigeons—Siva and Parvati—is to be found here. Swami Pranavananda has mentioned that he had not only watched several pairs of pigeons, but ravans, crows, yellow and red billed choughs, sparrows, owls, mynas and some other birds as well. Besides kites were flying over the cave, and in the surrounding area, as marmots and mountain rats were also seen by him.

This is not the only cave in the Amarnath Valley. On the contrary there are several caves near about containing congealed ice in the form of blocks or 'lingams'.

The Guru here preached to the pilgrims about the futility of superstitious beliefs and idol worship.

A few miles ahead of 'Amar Nath' temple, a Gurdwara has been built up in the memory of Guru's visit to this part of the country and is called "Matan Sahib". It was at this place the Guru

baptised Braham Dass, a Pandit of great renown, to Sikhism who left the worship of idols. The Guru was detailed instructions on Sikh way of life and made him a preacher for spreading the Guru's mission in that part of the country.

WORSHIP OF SIVA LINGAM

It is a natural phenomenon that at such an altitude the mountaneous water that trickles down in the cave should freeze. Again it is a natural phenomenon that the drops of frozen water on accumulation should form a column of ice. It was only the worshippers of Siva who could name column of ice as 'Siva lingam' and the well known worshippers of Siva were the 'Yogis' only.

MEETING WITH YOGIS AT MOUNT SAMER

Beyond the mountaneous ranges in which the cave of 'Amar Nath' is situated, there is another higher range of mountains called 'Samer Mount'. It is from 'Samer Mount' that the river Ganga originates. There is a story in 'Purans' about the origin of the river Ganga. Raja Bhagirath was a descendent of Bhrigoo. Raja Bhagirath came to these mountains and meditated there for a long time for the salvation of his elder sons, who were burnt down to ashes by the curse of one sage named 'Kapal'. God Brahmah was pleased with Raja Bhagirath and promised to send Ganga to Earth from Heaven. But the main difficulty remained unsolved that none except Siva could receive the river on the Earth. Brahmah thus sent river Ganga from Heaven and Siva received it on the matted hair of his head. For one thousand years river Ganga remained moving in circles round the scalp of Siva. On prayful beseechings of Bhagirath, Siva allowed the river to depart from his matted hair. Ganga thus formed many streams—three streams moved towards east, three towards west and one behind the coach of Bhagirath. The one which moved at the bidding of Bhagirath who caused the river to be brought on the Earth, the river began to be called 'Bhagirathi'.

According to this legend as recorded in the 'Purans', the coming down of the river Ganga on Earth is also linked with Siva. Yogis are devotees of Siva and consider it a sacred act to visit the place of origin of river Ganga. A part of 'Samer Mount' is called 'Kailash Mounts'. This mount is situated in the west of Tibet

and north of Lake 'Mansrover'. Chinese call this mountain as 'Kiyunjat'. According to the 'Puranic legends this is considered to be the abode of Siva. Many pilgrims from India, China and Tibet go round this mountain and consider it as a sacred act.

When Guru Nanak went to 'Samer Mount' from the cave of 'Amar Nath' he came across a group of yogis there. Generally caves are found at the foot of the mountains. In many caves the mountaneous water trickles down and accumulated water comes out in the form of springs through the caves, just as in the 'Vaishnu Devi' temple. However, there are many caves which are absolutely dry. In these types of caves yogis as well as the other people residing in jungles make them as their sanctuaries.

There is considerable warmth inside these caves as the cold winds cannot find entrance. The yogis used to go to 'Kailash Mountain', which was associated with the name of Siva, and took their abode in these types of caves there. Travel to this mountaneous place for a single man or two men proceeding all alone was not safe, as there were many hazards of the most difficult terrain and the woods around it, which are infested with all types of animal life.

Life without water is not possible. Water is essential for performance of the religious ceremonies. As such the yogis who used to go to 'Kailash Mounts', selected their abode in dry caves which were near to the water springs. The inhabitants of nearby villages pay visits to the yogis in their caves and serve them with food. Those towering mountains remain usually covered with snow and the water springs are only to be found at the foot of the mountains.

GURU NANAK'S DISCUSSION WITH YOGIS

Guru Nanak and Bhai Mardana after treading the most difficult mountaneous paths under constant fear of attack from wild animals and poisonous creepers and snakes reached the place by fighting hard against extreme climatic conditions, as the blizzards made men freeze with cold. The yogis were baffled to see the fearlessness and the adventurous spirit of Guru Nanak and Bhai Mardana. The idea to convert Guru Nanak in their fold visited the minds of the yogis. They thought that in this way their sect would come into prominence. The yogis were proud of their

way of life of non-attachment but this had little effect on the mind of the Guru. The Guru on the other had advised the yogis that yoga did not consist in putting ashes on the body nor did it lay in clean shaving or blowing of the horns. The real yoga could be obtained by living passionless life amidst passions. As the external appearance of the yogis could not influence the Guru, the yogis brought into use their only weapon of working miracles and show of magic. They bade the Guru to bring water from a nearby spring. The Guru took hold of the cup from the yogis and went for the water. Before the Guru reached the water spring, the yogis miraculously turned the water and the stones there in diamonds and jewels. On reaching the spring, the Guru saw that there was no water there. The Guru did not even scan at those so called precious stones created by the magic of the yogis. The Guru came back with empty cup and told the yogis that there was no water there. This answer of the Guru repudiated, in the most humble way, the miracle wrought by the yogis. The yogis were thus humiliated.

The yogis then had for a short while dialectical discussion with the Guru. And even in this discussion they were defeated by him. The fair of Shivratri was drawing near and the yogis then started preparing themselves to go to Achal Batala on this occasion. The Guru also set on the tour of Kashmir to convey his message of love of God to the people.

Bhai Gurdas Bhalla has described the discussion of the Guru with the yogis as under—

"THE YOGIS WERE BAFFLED"

"The Guru observed the plight of the people in different lands as far as he could. He then climbed the 'Samer Mount' and came across a group of yogis there. The yogis of eighty four sects and the followers of Gorakh Nath thought over a plan in their minds. The yogis then asked the Guru as to how he could manage to go there. The Guru replied that he loved the Lord and remained united with Him. The yogis then enquired the name of the Guru. The Guru replied that his name was 'Nanak' and had attained salvation by meditating on His Name. And that it was only through humility, people attain great heights".

ADMONITION TO YOGIS

"The yogis then enquired from the Guru about the affairs in the world. The yogis understood it very well that Guru Nanak had appeared for the salvation of the people of the universe. The Guru told the yogis that the darkness of falsehood prevailed all round and the moon of truth was not visible. The earth was heavy with the load of sins and was tearing itself asunder. The Yogis had hidden themselves in the mountains. No one appeared to redeem the Earth. The yogis were devoid of the true knowledge and indulged merely in rubbing ash day and night. The whole world was suffering for want of proper guidance.

It was the iron age and the people acted like dogs and ate what was prohibited;

The kings committed crimes; just as the fence was eating up the crop of the fields.

The people were ignorant of the true knowledge and were liars. The disciples played the tune over which their preceptors were dancing. The preceptors go to the houses of their disciples and pay them respects. The Muslim divines (*Kazis*) were corrupt; they took bribes and imparted injustice to the people.

Money was the basis of love between men and women; they met and departed at their will. Sin thus prevailed every where".

TRIAL OF STRENGTH BY THE YOGIS

"The yogis then thought that it would be better if the Guru could be converted to their order. Such an illustrious man could only give a life to their declining order. The yogis gave a jug to the Guru to fetch water from the spring. The Guru found that the spring had been turned into precious stones. The Guru's greatness was fathomless and no one could stand before him. The Guru came back to the place of the yogis and told them that there was no water at the spring. The yogis then began discussion with the Guru, who defeated them at every point. Thus the Guru established his own separate order. The Guru told the yogis that meditation in love on the Name of God in holy association and objective approach in loving and serving others, was the only rational way of life".

BACK TO KARTARPUR THROUGH KASHMIR

Kashmir is a hilly country. Generally at hilly places people become easily prone to idol worship. It is an old custom to carve out the images of one's beloved ones to feel their nearness. The floral offerings to the images of the beloved ones out of respect and regard for them is also a natural phenomenon. In similar way the people began to carve out the images of their preceptors as well and began to worship them by offering flowers and food before them. This practice further culminated into performance of 'Arti'—moving of salver consisting of lighted lamps, various articles of food and perfumes, round the images. The custom of idol worship was found in its profundity in Kashmir and the Guru had to go there to dispel the obsession of the ignorant people with which they were deeply imbued.

Kailash mountain is situated in the north of Kashmir and is considered to be the abode of Siva. Yogis who are worshippers of Siva consider it a very sacred act to visit Kailash Mountain. As a result of the influence exercised by the yogis on the people, worship of 'Siva lingam' came into general vogue, so much so that even the natural phenomenon of formation of ice slab in Amar Nath cave was turned into worship of the 'lingam' and regular fair began to be held there. In the circumstances worship of 'Siva lingam' was to a great extent prevalent throughout Kashmir.

From its antiquity Kashmir has been considered to be the place inhabited by Hindu scholars. (A Kashmiri Pandit named Kalon wrote the history of Kashmir in Sanskrit as far back as in 1149 A.D. This book is known as "Kaj Trinjan"). The learned people were generally attracted towards the natural beautiful scenic panorama of the land. It was again these scholars who had knowledge of the religious books. These scholars introduced the rules of conduct in the form of religious books called "Samratīs". These books advocated most complicated system of rituals and division of society into various castes. In this way millions of people were given the derogatory status of 'Sudras' (untouchables) and were trampled under the heels of the people of higher castes. As Kashmir was the seat of the learned Pandits, it was natural that the people of low castes were not feeling happy under their influence.

It was therefore natural that the Guru had to make people aware of the destructive paths they were leading. These pitfalls were—idol worship, worship of 'Siva lingam', observation of ritualism and exercising tyranny over the down-trodden untouchables. The Guru continued to preach the people that the way to love of God was the only righteous path for them to adopt.

Generally villages in hills are very small. The Guru visited many of the villages and towns of Kashmir especially those places where there were men of great learning. However, it is a matter of great regret that the people of the time did not pay heed to mark out the places visited by the Guru and to raise mansions there in order to commemorate the advent of the Guru to those places. The Sikh chronicles could only mention the following four places visited by the Guru—

- a) Srinagar—the Guru stayed at the hill of Shankracharya.
- b) On a hillock towards north of Gulmarg.
- c) Harmukh Ganga—between Srinagar and Baramulla across river Jhelum.
- d) Kalyan Sar—situated near the 38th mile stone on the main road to Kashmir. There is a water spring at this place.

Although this tour of the Guru was mainly for the reformation of the yogis, yet his visit made an implacable impression throughout the country. The effect of the Guru's visit gradually began to increase. The two great learned Pandits Braham Dass and Chattur Dass had embraced Sikhism who left the worship of idols and rendered a significant service in propagation of the Guru's gospel during the rest of their lives. Till the time Guru Hargobind, the 6th Guru, visited Kashmir, many people had embraced Sikhism there.

Guru Nanak returned to Kartarpur from Kashmir in July, 1518 preaching his gospel to the people while passing through towns and villages enroute.

CHAPTER VI

THE THIRD MISSIONARY JOURNEY**DEPARTURE FOR MECCA**

On his return from the Samer Mountains and Kashmir, the Guru did not stay for long at Kartarpur. He now set on his third missionary journey towards West Asian countries. Bhai Mardana was with him as usual. The Guru had met the yogis at Samer Mountains in the beginning of February, 1518. Soon after the meeting, the Guru began his tour of Kashmir and visited a number of towns and villages there and finally came back to Kartarpur in June, 1518. Shivratri fair is held in the end of February or in the beginning of March every year at the famous temple of 'Achal', three miles south of Batala. The people in large number used to attend this fair and serve the yogis, who also used to come here from their abodes in mountaneous regions. The yogis of Samer Mountain after their meeting with the Guru, came straight to the temple of 'Achal' near Batala to attend the fair.

Pilgrimage of Mecca lasts from the beginning of Muslim month of Jul-Qa'd to the 10th day of the next month Dhi-l-Hijjah. These months corresponded to the months of December, 1518 and January, 1519, when Guru Nanak and Bhai Mardana visited the place. Mecca is the capital city of the Arabian desert and the holiest of the holy place for the Muslims. Muslims from various countries in large numbers visit this holy place every year on the occasion of 'Hajj'.

THE HIJRI ERA

It would be interesting to know about the Hijri Era and the names of the Muslims months. The word 'Hijar' means separation. Hijri Era started from 15th July, 622 when Prophet Mohamad left Mecca for Madina for good. The months of the Muslim calendar are given below—

(1) Muharram (2) Safar (3) Rabi-al-aval (4) Rabi-al-Sani (5) Jamadi-al-aval (6) Jamadi-al-Sani (7) Rajab (8) Shuban (9) Ramzan (10) Shaval (11) Jul-Qa'd (12) Jul-Hijjah.

These are lunar months, each of twenty eight days. Each month begins with the appearance of the new moon and ends with complete dark night. The Indian lunar months begin from the day next to the Full Moon Day and the Full Moon Day indicates completion of the month.

THE TWO MUSLIMS FESTIVALS (IDDS)

In Islam fasting is obligatory and the whole of 9th Muslim calendar month of Ramzan is set apart for the purpose. The limits of the fast to be observed are laid down in the Holy Koran. "And eat and drink until the witness of the day becomes distinct from the blackness of the night at dawn (al-fajr), then complete the fast till night (al-lail)". Fast, therefore, is kept from the first appearance of dawn, which is generally about an hour and a half before sunrise, till sunset. Next to the month of Ramzan is the month of 'Shaval' and on the first day of this month is celebrated the famous festival of 'Id-ul-Fitr'. 'Hajj'—a devotional visit to the temple in Mecca called 'Kaba'—takes place during the last month of the Arabic Calendar, 'Jul-Hijjah'. The particular day of 'Hajj' is the 10th day of the month of 'Jul-Hijjah', and the same day is celebrated 'Id-ul-Zuha'. Those Muslim devotees who are to pay their homage at the shrine in Mecca from India, used to start their journey after celebration of 'Id-ul-Fitr' on 1st day of the month of 'Shaval'. In 1518 A.D. 'Id-ul-Fitr' was celebrated on 10th October and 'Id-ul-Zuha' on 20th December. It is necessary for the pilgrims to arrive at Mecca on 1st day of 'Jul-Hijjah', for performance of 'Hajj' on the 10th day of the same month, the day on which 'Id-ul-Zuha' is also celebrated.

PAKPATTAN

When the rainy season (15th July-15th September) of 1518 A.D. was over, Guru Nanak accompanied by Bhai Mardana again left Kartarpur on tour. He passed through the Majha tract in the Punjab and came to Pakpattan via Kasur. Pakpattan is about 100 miles from Kasur 'on rail' road Kasur Mailsi-Lodhran. Originally Pakpattan was called Ajodhan. This

place is famous on account of Baba Farid's tomb. The successors to Baba Farid also made this place as the centre of their preachings to the people.

When Guru Nanak visited Pakpattan, Sheikh Braham, who was the 11th successor in lineage to Baba Farid, was the custodian of this ancestral shrine.

BABA FARID

During the twelfth century A.D., Kabul was ruled by a powerful king named Farkh Shah. Ghazni and its adjoining principalities were under his paramountcy. After Farkh Shah's death, his son became the ruler of Kabul but did not prove to be a good administrator. The chief of Ghazni raised a rebellion and not only got his own country completely independent but also annexed the kingdom of Kabul. Later, this king of Ghazni got his daughter married to Farkh Shah's son and restored to him his lost kingdom of Kabul. When the feuds between Kabul and Ghazni were taking place, at that time a brother of the king Ghazni, Sheikh Sheib left his native land accompanied by his relatives and came to India and settled at Kasur. After some time Sheikh Sheib with his people moved to Multan and then to Kothiwal near Dipalpur. Kothiwal is now called Chawli Mashai Khan. The eldest son of Sheikh Sheib was named Jamal-ud-din Suleman.

In those days a man named Maulvi Vajie-ud-din also migrated from Kabul to India and settled in a village 'Karor' in district Multan. The Maulvi was descendent of Hazrat Abbas, the uncle of Prophet Mohamad. Maulvi Vajie-ud-din had adopted Bibi Mariam as his daughter. Mariam was actually the daughter of Sayed Mohamad Abdulla Shah, who was the descendent of Hazrat Ali, the son-in-law of Prophet Mohamad. Maulvi Vajie-ud-din had brought Mariam to India along with him. When Mariam grew of age, she was married to Jamal-ud-din Suleman, son of Sheikh Sheib. She gave birth to three sons and one daughter. The second son born in 1173 A.D. was named Farid-ud-din Masood, whose account is to be given presently.

Baba Farid, at the age of sixteen years, accompanied his parents for a pilgrimage to Mecca to perform 'Hajj'. On his return from Mecca, he was sent to Kabul for studies in Islam. When he

returned to Multan after completion of his studies, he met Khawaja Qutab-ud-din Bhakhtiar Usi at Delhi and became his disciple. The Khawaja instructed Baba Farid to go to Hansi and Sirsa for further studies in Islam. He spent some years at Hansi, Sirsa and Delhi and on the demise of the Khawaja, returned to Ajodhen (Pakpattan) and permanently settled there. By this time he got married and the union produced six sons and two daughters. The eldest son was named Sheikh Badar-ud-din Suleman, who succeeded his father after his death in 1266 A.D. at Pakpattan. Baba Farid was ninety three years old, when he died.

Sheikh Braham, whom Guru Nanak met at Pakpattan during his third missionary tour, was the eleventh successor to Baba Farid. (When Amir Taimur invaded India in 1398 A.D. and visited Pakpattan, he met Baba Farid's grandson Hazrat Allahu-din Maujdarya, who was the custodian of his grandfather's shrine).

Sheikh Braham became the custodian of the shrine in 1510 A.D. and died in 1552 A.D. He was buried at Sarhind, where his tomb was built. Guru Nanak obtained the compositions of Baba Farid from Sheikh Braham. These were later incorporated in Guru Granth Sahib by Guru Arjun Dev, the fifth Guru.

BABA FARID—GANJ SHAKAR (Treasure of Sweetness)

The followers of Baba Farid suffix the title of 'Ganj Shakar' (Treasure of sweetness) to his name. The Baba was most amiable person and his talks were profoundly sweet. The people were charmed by his personality and a large number of them got inspiration from him. Humility and sweetness of behaviour are the basic traits of a virtuous life, whose embodiment was Baba Farid.

COMPOSITIONS OF BABA FARID

The details of Baba Farid's compositions, which Guru Nanak obtained from Sheikh Braham, are given below :—

- (1) 112 couplets (these are incorporated at the end of Guru Granth Sahib along with the amplificatory 18 couplets by Guru Nanak, Amar Dass and Arjan Dev).

(2) 4 stanzas—

(a) 2 in 'Asa' Metre

(b) 2 in 'Suhi' Metre

GURU'S JOURNEY FROM PAKPATTAN TO TULAMBA

Tulamba is situated 200 miles north west of Lahore on the Grand Trunk Road Lahore—Multan. From Pakpattan the Guru proceeded onward towards Tulamba. Tulamba is 12 miles from the rail head Mian Chanu, which is situated on the rail road Lahore—Khanewal. Another rail head near Tulamba is Abdul Hakim on the rail road Lyallpur—Khanewal. Makhdoompura is situated at the distance of ten miles from Tulamba and one mile towards east of Makhdoompura is a small inhabitation called 'Sajjan Nagri' in the jungle. If we go direct to 'Sajjan Nagri' from Tulamba, we have to cover a distance of nine miles only.

There was a good deal of traffic on Grand Trunk Road. Rest houses to provide comfort to the travellers had been raised by the benevolent rich people residing in towns and villages located on either side of the road. A person named 'Sajjan' had also built a rest house in the jungle near Makhdoompura. In his earlier life Sajjan appeared to be a God fearing man, who took great interest in the service of the people. He was then greatly respected and was reverently called by them as 'Sheikh ji'. Human mind is very complex. The service is done with the idea to receive self praises. The demand for self praise is ever increased. A person in self love stoops to the lowest depth. His exploitative orientation gradually comes to surface. Sajjan was a victim of this malady. The rest house built by him was located at a distant place outside the village in the jungle. Certain wicked persons had also joined him there. The way farers began to be robbed of their possessions and then done to death. As the rest house was located in a lonely place, the news of the killing of the people could not be leaked out for a long time. Gradually people came to know of the real self of Sajjan and his misdeeds and they began to call him an hypocrite as 'Sajjan Thug'.

The Guru accompanied by Bhai Mardana came to Sajjan's rest house for spending the night there. The Guru understood the character of Sajjan at the very sight of him, while the later took the Guru and Bhai Mardana as men of great possessions

from their exalted personalities. The Guru started reformation of the criminals in a masterly psychological way. Guru Nanak and Bhai Mardana started singing of Divine Songs giving smiles after smiles of the deceptive appearances. One of the songs sung by them is given here under—

"Bronze is bright and it shines but it taints
the hands black on touch. One may
wash it many times but its qualities
will not change.....

Houses and mansions they get demolished if they are
devoid of substance within, however, beautifully they
may be painted outside.

Heron has pure white plumes and resides in holy waters;
But he is not pure as he swallows fishes and frogs alive
stealthily.

Mimosa tree is huge and parrots are attracted for food;
But its fruits are useless.

Blindman carries the burden, while the path is long and
mountaneous;

He has lost his vision and it is difficult for him to climb the
mountain and reach the destination.

Rendering the services and extending hospitalities and at
the same time doing wily acts, these are all of no use.

'O' Nanak, you should imbibe love of God, so that you may
find redemption from the bondage."

Sajjan was awakened from the slumber and became aware of his perilous state. He fell on the feet of the Guru and made confession of his past sins and promised to reform himself.

The Guru knew it well that vain-glory, pride and insatiated self love are found in most mortals and these traits are senselessly exhibited in those who had not their balanced growth. These unbalanced people are always haunted by the sense of inferiority in them. In order to compensate their deficiency, they try to excel in the field in which they feel inferior, and in order to show that they are also worth something adopt such measures, as are

unusual and queer. A man devoid of sound belief in God will doubly show of his piety as the greatest devotee. These are over-ambitious people ever remaining dissatisfied and frustrated. These persons make show of their charity without having any capacity for being charitable. They make a loud noise of their being religious to win acceptance of others to affiliate themselves with the church, but basically remain as hostile, rigid and moved by anxious self concern as ever. They thus continue their tendency to be vindictive and to exploit others, even though, to all appearances, they claim to abide by all the teaching of religion.

Impelled by his greed, man tries to amass as much wealth as possible by fair or foul practices. After becoming self sufficient, he tries to remove the sense of guilt from his conscience by becoming a religious man and making charities. When he finds himself quite secure to his position in the eyes of the people, he again starts his exploitative pursuits. Till the wealth amassed by cruel exactations from the poor and helpless ones is the source of his living, no change can be brought about in him, as the vicious circle of committing sins for wealth, guilt feeling, making charities and then committing sins in religious garb, remain unbroken.

The Guru as the true physician of the human ills diagnosed the malady in Sajjan. The Guru informed Sajjan of the difficulties in his way to correct himself, as no one can give up the old habits all of a sudden. The only way was that he should sublimate his instinctual drives in a different and socially acceptable way. He should restart his life from the point from which he was driven to immoral life. Those persons who had been murdered by him could not be brought back to life. The only thing he could do was to dispose off immediately the ill begot wealth accumulated by him and distribute it to the needy ones. He openly confessed all the crimes committed by him resolved to live on the bread to be earned by him by fair means. On the direction of the Guru, Sajjan moved to the town of Tulamba and settled there. He began to lead a moral life based on honest living.

In that part of the country Tulamba was the only renowned town, where Sajjan could propagate the teachings of the Guru. Sajjan established a 'Dharamsala' in the town and till the end of his life worked for the Guru's mission.

THE GURU ACCOMPANIES THE HAJJIS

In order to reach Mecca, it was necessary for the Guru to join a party of the pilgrims proceeding there. The Guru had visited Hardwar and other numerous Hindu sacred places to show the people the true path of religion as against the faulty practices that had crept in it. Similarly, the Guru could show the righteous path to Muslims by visiting Mecca and other sacred places. There was a wide spread belief that the shrine in Mecca was the abode of God. The Guru was wearing simple clothes and was travelling light as he did during his previous missionary journeys.

Having joined the party of pilgrims proceeding to Mecca Guru Nanak and Bhai Mardana passed through Multan, Bhawalpur, Sakhar, Sheikharpur, Lasa Bela and Makron and came to the port of Hinglaj on the Arabian Sea to catch a boat for Jidda. Lasa Bela and Makron are situated south of Balochistan and Persia near to the Arabian Sea. Travel by sea route was in vogue during the sixteenth century. Trade by sea routes was done by merchants as far as China in the Far East. However, sea voyage was not free from danger. Hajjis used to catch boats from the port of Hinglaj for pilgrimage to Mecca. (At one time there existed a Hindu temple in the memory of goddess Sati at Hinglaj. According to the Hindu belief when different parts of Sati's dead body fell at various places, her palate fell at Hinglaj).

The land route from India to Mecca in Arabia is very lengthy one has to go to Mecca by land, then one has to pass through the province of Makras and then proceed along the coastal land to cross the gulf of Aman. From there one has to pass through the whole breadth of the Arabian desert to reach Mecca situated near the western coast. One has to face extreme hazards of the Nature to cross the Arabian desert and also spend longer time to complete the journey. If the Guru had travelled by the land route alone, he could not have reached Mecca at the time of 'Hajj'. The Guru along with Hajjis went to the port of Hinglaj, took a boat from there and landed at Jidda, on the western coast of Arabian Peninsula. Travel by foot from Jidda to Mecca took four days.

KABA

Kaba is the most sacred shrine of Muslims, situated in Mecca in Saudi Arabia. According to the Islamic belief, Kaba is the first House of Divine Worship on Earth and was first built by Adam. During the time of Noah, when great storm took place, this shrine was demolished. It is said to have been rebuilt by Abraham and his son Ishmael, but history shows that it was also demolished and rebuilt many times thereafter. The Kaba was once rebuilt by the Quarish, when Prophet Mohamad was a young man, and he personally took part in its building, carrying stones on his shoulders. During the construction a dispute arose as to who should place the Black Stone (Hajar-al-Aswad) in its place. Every tribe was desirous of having this honour accorded to its representative. Finally a settlement was arrived at, namely that the decision of the man who made his appearance first in the Kaba should be accepted by all, and that man was Prophet Mohamad. The Prophet placing the Black Stone in a cloth with his own hands, asked representative of each of the tribes to hold a corner of that cloth and lift the stone to its position. He himself also participated in fixation of the stone in position. Thereafter, the building was twice demolished and rebuilt by Abd Allah ibn Zubair and later by Rumi king Sultan Murad in 1040 A.D. and the same building stands today. The Kaba had within it 360 idols, all of which were thrown out by Prophet Mohamad, when he conquered Mecca.

The Kaba stands in the centre of a parallelogram whose dimensions are as follows : North West side 545 feet, South East side 553 feet, North East side 360 feet, South West side 364 feet. The shrine in the centre of parallelogram is a rectangular building, the front and back walls are each 40 feet in length and the two side walls 35 feet each, the height being 50 feet. The building is made of brownish stones. This area is known as al-Masjid-al-Haram or the sacred Mosque, the famous Mosque of Mecca. The gate of the Shrine in the north east wall is about seven feet from ground, generally remains closed and is opened on special occasions of pilgrimage. When Kaba is opened, a stair case is placed in front of the door to enable the visitors to reach the door.

A Black Stone (Hajar-al-Aswad) is fixed in the eastern

corner of the building of Kaba at the height of five feet from the ground. This stone is six to seven inches in length. The pilgrims kiss it as they pass by it in their circumambulations of the building. In southern corner there is another stone fixed and is called "Rukan-ul-Yaman", the pilgrims touch this stone with their right hands. It is said that the Prophet kissed both the Black Stone and the stone in Yaman corner, while some of the companions kissed all the four corners of the Kaba.

Outside the building is an open space called al-Hijr (prohibited), marked by a semi-circular wall three feet high.

The four walls of the Kaba are covered with a black silken curtain called 'Kiswah' (clothing).

The day on which the Hajis pay their homage to Kaba and kiss the Black Stone, is called the Hajj Day.

HOW HAJJ IS PERFORMED

Hajj is performed during the last month of the Arabic Calendar 'Jul-Hijjah'. There are several places around Mecca fixed for particular ceremonial in preparation for the Hajj. Such a place is called "miqat" (time), meaning an appointed time, or a place at which a certain action is to be performed. The pilgrims at "miqat" take bath and enter into the state of "Ihram", facing Kaba (Kibla). He casts off his clothes and puts on a particular dress. When the Prophet was asked as to what dress the pilgrims were to put on, he replied, "one should not put on a shirt or a turban or trousers or a cap, nor dress coloured red or yellow; and if he does not find shoes, let him put on leather stockings". According to Hidh, "He wore his unsewed waist wrapper and his unsewed garment covering the upper part of the body". The common practice is that the pilgrim takes two seamless sheets, a sheet from navel to the knees and a sheet to cover the upper part of the body. Both these sheets must be perfectly white. The women, however, can wear their ordinary clothes. The "Miqat" is also meant for raising voices, which are to signify the place of raising voices, which are to signify the place of raising voices with "talbiyah". The "talbiyah" consists in saying aloud "labbaika Allah-umma labbaika", meaning, "Here am I, O, Allah! here am I in Thy august presence". As soon as the state of "Ahram" is entered upon, mind is to be fully concentrated on 'Hajj' and the pilgrims

should continue crying aloud that they are in the august Divine presence. During the state of 'Ihram', no amorous discourse is allowed and sexual intercourse is also forbidden. "So who ever determines the performance of the pilgrimage therein, there shall be no amorous speech, nor abusing nor disputing in Hajj; nor is the use of scent allowed, nor shaving, nor the paring of nails". On reaching Mecca the pilgrim takes bath again and then makes circumambulations of Kaba (twaf). The 'twaf' is performed by going round the Kaba, keeping as close to the walls of the sacred building as possible. Men and women perform 'twaf' together, the women keeping apart from the men, but women are not allowed to go inside Kaba till it is emptied of men. Going round the building begins from the eastern corner, where the Black Stone is kissed. In going round the Kaba, the building is to be kept to the right and seven rounds are made in all. The first three rounds are made at a fast pace (raml) and the remaining four at an ordinary pace. If necessary, going round the building (twaf) may be performed riding on the back of an animal. Prayers are addressed to God in the course of 'twaf'. The Prophet is said to have prayed thus : "Our Lord ! grant us good in this life and good in the hereafter and save us from the punishment of the Fire".

Thereafter a pilgrim is to perform the ceremony 'Sa' Y', which means running. Pilgrims run between the two little hills situated near Mecca called the Safa and the Marwah. In the devotional acts of 'Hajj'; it occupies a place next to 'twaf' (going round the Kaba). These two hills are the places between which Hager (the Second Egyptian wife of Abraham) ran to and fro in search of water for her infant son Ishmael, when she was left there by Abraham. The pilgrims then go to Mina about four miles from Mecca. The way into this plain, which is about a mile long goes over a hill and is called "Aqaba". Pilgrims must reach Mina before noon, so that early afternoon prayer, "Zuhr" may be said there. They spend the night there and next day they move to the plain of 'Arafat'. This plain is bounded on the east by the lofty mountains of Taif, while northwards rises a small hill of Arafat, about 200 feet high. Pilgrims say their early afternoon prayer (Zuhr) and late afternoon prayer (Asr) combined after which the Imām (Priest) delivers sermon (Kutbah) from the pulpit of the hill called Jahal-al-Rahman. People's stay in Arafat lasts only from afternoon to sunset and is known as "Wuquf". All this is done

on 9th of Jul-Hijjah.

After sunset the pilgrims leave 'Arafat' and come to the place called 'Muzdalifah', where they say their sunset prayer (Maghrib) and night prayer (Isha) combined and pass the night there. Following morning after saying morning prayer (Fajr) they leave for Mina. This is the 10th day of Jul-Hijjah and the pilgrims are again at Mina. This is the proper day of 'Hajj', and is known as the Day of Sacrifice. Id-ul-Zuha is celebrated on this day. Each pilgrim is required to give an offering of an animal in sacrifice at Mina, where they cut the throat of animals by laying them in the direction of Kaba and uttering "Allah-ho-Akbar". The pilgrims then come back to Kaba and again perform the 'tawaf', (going round). This is called 'tawaf-al-ifadzah', and with it the pilgrim emerges from the state of 'Ihram', by having his head shaven or his hair clipped. The pilgrims then again come back to Mina and stay there for three days after the 'Hajj' day that is they remain there from 11th to 13th Jul-Hijjah.

During the last day of 'Hajj' and three days thereafter, the pilgrims are required to cast stones at certain fixed places. This is known as 'Ramy-al-Jimar'. Places where stones are thrown are called 'Jamrah', situated between Mecca and Mina.

Thereafter the pilgrims take water from the well "Zam Zam" situated near Kaba. The water of this well, however tastes saltish.

Hindus consider the water of river Ganga as sacred, and while returning from the sacred places bring with them the sacred water in bottles for use in the future. Pouring of the sacred water in the mouth of a person who is about to die is considered to be the auspicious act. Likewise Muslims bring the sacred water of 'Zam Zam' well with them in bottles and pour it in the mouth of dying persons.

Those Muslims who perform the above mentioned prescribed procedure for paying homage at Kaba, become entitled to be called the 'Hajjis'.

After completion of the pilgrimage of Mecca, people go to Madina. Prophet Mohamad spent his last days there and a tomb stands there where he was buried. People believe that the Hajj can only be considered as completed after paying visit at Madina. However, a section of Muslims 'Vahbis' consider the visit to

Madina as sacrilegious as the worship of graves is forbidden in Islam. Muslims of this sect do not pay visit to Madina.

KIBLA

As a result of severe opposition by the idol worshippers of Mecca, Prophet Mohamad had to leave the town in 622 A.D. for Madina and settled there. After ten years of his sojourn in Madina, the Prophet in 630 A.D. with the army of ten thousand Muslims took possession of Mecca again. Apart from 360 idols, the Kaba contained two famous idols, the 'Usaf' and the 'Nailah'. All of those were thrown out by the Prophet on the conquest of Mecca. Thereafter the Prophet along with his followers said prayers there declaring the place as 'Kibla', a place towards which the devotees are to turn their faces while saying prayers. He directed that henceforth all Muslims for all times should offer prayers facing towards Kaba and should treat the shrine as 'Kibla'. 'Kibla' is an Arabic word which means 'in front'. Kibla is the place towards which we turn our faces. The Holy Koran claims Kaba as the First House of Divine worship on Earth and as the sacred Mosque and all Muslims are to pray facing towards it. Gradually the Muslims began to believe that Kaba was the sacred House of God and that God lived therein. Muslims therefore whilst lying down do not turn their feet towards Kaba.

PROPHET MOHAMAD

Prophet Mohamad was son of Abdulla and belonged to the family of Quarish. He was born in Mecca on 20th April, 571. Quarishs were the custodians of the shrine of Kaba. The Kaba was again rebuilt by the Quarish, when the Prophet was of 35 years of age. He took part in fixing the Black Stone in eastern corner of Kaba. At that time images of numerous gods were also placed in the shrine as usual.

When the prophet attained the age of forty years, he had revelation and began to preach the religion of Islam, to the people forbidding the practice of idol worship. The people of Mecca were thus infuriated to hear the new ideas and turned against him, but many persons at Madina got converted to Islam. The Prophet had to leave Mecca in 622 A.D. as a result of severe opposition from the people and retreated to Madina. The Meccans joined together and made an armed attack on Madina,

but were repulsed. This battle was fought at Badr during the month of Ramzan in the second year of Hijri Era. In 630 A.D. the Prophet made a retaliatory attack on Mecca along with his followers from Madina. He was successful in taking possession of Mecca including Kaba. He then said his first prayer in Kaba along with his followers by kissing the Black Stone and removing therefrom the idols. He fell sick and died at Madina at the age of sixty one years on 8th June, 632. His tomb stands at Madina and is called "Hujra".

A MISCONCEPTION

When one is in love, he identifies any object held dear by the loved person, with the beloved himself. As Prophet Mohamad was born in Mecca, it was natural that his followers should have revered the town more than any other place. The Prophet had to leave his native place Mecca in 622 A.D. as a result of the hostile attitude of Meccans and could only return after a long sojourn of more than eight years at Madina. On the conquest of Mecca, the Prophet along with his followers said their prayer for the first time at Kaba and directed all Muslims to treat Kaba as their Kibla, to say their prayers always facing towards this shrine, as Kaba was no longer the place of idol worship but a place to worship God.

Reverence for Kaba and the practice of Muslims turning their faces towards it whilst in prayers led them to the wrong notion that Kaba was the only Abode of God. No one was to turn his back or lie down with legs stretched in the direction of the House of God. The Muslims thus forgot the Koranic teachings that God was Infinite and had not particular house as His abode. All pilgrims, who had gone to Mecca, were of the belief that Kaba was the only House of God and Guru Nanak had observed this fallacy. The Guru went to Mecca to remove this obsession from the minds of Muslims.

GURU'S DAUNTLESS COURAGE

Guru Nanak accompanied by Bhai Mardana reached the place where none else except the Muslims could go. Persons of any other denominations were called infidels, and if any of them happened to go to Kaba and got detected there, was to be done to death.

As would appear from the account given above about performance of 'Hajj', the pilgrims spend the night of 9th-10th of Jul-Hijjah at 'Muzdalifah', which is at a distant place from Kaba. Following morning they leave for Mina, where sacrifices of animals are offered and thereafter during the day the pilgrims come to Kaba for performing circumambulations. 10th of Jul-Hijjah is the main day of performance of Hajj at Kaba and on the preceding night all pilgrims stay at Maz-dalifah.

The lion hearted, Guru Nanak was the only non-Muslim person amongst the multitudes of Muslim pilgrims who had come there from far and wide. Guru Nanak, when he laid himself down for sleep during the night of 9-10 Jul-Hijjah, he stretched legs towards the direction of Kaba. When an Indian pilgrim named Jiwan saw the Guru laying himself in disrespectful way, he was greatly enraged and kicked him to awaken him from sleep. Jiwan shouted on the Guru for his sacrilegious act of being disrespectful to the House of God. When other pilgrims heard of this, they rushed to this place and there was great commotion. The Guru, however, did not correct himself and continued to lay himself by stretching his legs towards Kaba, and very politely requested Jiwan to turn his legs in the direction where God was non-existent.

During the first missionary journey, the Guru had visited Hardwar, where a similar incident had taken place. But at Mecca the Guru's dauntless courage reached at its height. The infuriated Haji at first took hold of the Guru's feet and dragged his body in different directions, but later became utterly confused. The other Hajis were equally in confusion, exclaiming : "Where God is not !" The words "Where God is not" were on all Hajis' lips and all were completely puzzled. The news of this strange incident spread like wild fire throughout Mecca. All the pilgrims who had come there from various countries heard of this news, and began to ponder over the question as to where God was non-existent. The credulous people who had remained for long in delusion in treating Mecca as the only House of God, were awakened from the deep slumber. They now realised that God was existent every where and that He had no particular abode.

Bhai Gurdas described the Guru's visit to Mecca as under :

"Then Guru Nanak went to Mecca and dressed himself in blue clothes.

He carried a staff in his hand a book under his arm.

He had also with him a jug for water and prayer carpet.

He went to the Mosque and lay himself there,

Where pilgrims had come for Hajj.

The Guru slept at night with his feet towards Kaba.

Jiwan kicked the Guru enquiring who the infidel was asleep so carelessly with his feet towards the House of God.

He dragged the Guru by holding his feet and turned the Guru's body in different directions.

The people of Mecca became wonder struck and were removed of their delusion of false beliefs.

This was a great miracle of the Guru."

Note :—It was the people of Mecca who turned themselves round the Guru's thinking and not the Kaba which revolved—"phirya maka kala dhikari". During the night the Guru was at a distant place from Kaba and none could possibly see Kaba going round.

The people were so much impressed by the personality and forthright truth spoken by the Guru that none dared to harm the Guru in any way.

GURU'S DISCUSSION WITH HAJIS

A multitude of Muslims, some of whom were men of great learning, had come to Mecca from distant countries. When certain scholars observed the dauntless courage in the Guru and heard of the true religion from him, they came round him for a religious discussion. It was natural that those who took leading part in the discussion with the Guru should have been mostly Indian Muslims, as they could converse with the Guru without any difficulty.

The Guru had with him a book in which he had been recording his own compositions from time to time. The hymns of other saints whose ideas were similar to those of the Guru, were also incorporated in this book. The Guru also carried with

him the writing material for this purpose. This book was carried by the Guru during all the missionary tours. According to Bhai Gurdas, when he went to Mecca he carried this book under his arm.

The Muslim pilgrims raised many questions on different aspect of religion. It was a general belief among the Indian Muslims that the Hindus who worshipped idols, were infidels and were inferior to Muslims. The Muslims had formed such an opinion from the study of their scriptures. They, however, asked the Guru to consult his own book in this respect and to give his opinion whether Hindus were superior or the Muslims. The Guru again told them the Truth that all creatures were created by God and that He was the common Father of all. Neither a Hindu could boast of his superiority as such nor a Muslim could. In the eyes of God only those persons, irrespective of their caste or creed, were superior who led a superior life of good actions. The people on hearing this were again greatly amazed and were immensely satisfied.

Bhai Gurdas has described this discussion with the Hajjis as under :-

"The Muslim Divines came round Guru Nanak and started religious discussion.

God created this universe full of mysteries, and no one can fully understand His greatness.

They asked the Guru to consult his own book (carried by him) and to answer them as to who of the two,

Hindu or Muslim was superior.

The Guru replied to the Hajjis that without good deeds both of them degenerate and were not accepted in the court of God.

'Kusumbha' dyes fade away and did not remain fast when washed. Hindus and Muslims revile each other and they never imbibe God's Name in them. The world was thus following the way of 'Satan'.

FROM MECCA TO MADINA

According to the custom the pilgrims were to spend three days more after the Hajj day at Mina, near Mecca, where they

were to cast the stones at three different places. After 23rd December, 1518, except 'Vaghbi' Muslims, all others proceeded to Madina, where Prophet Mohamad had died. It was natural that Muslims who came from distant countries to Mecca should have gone to Madina also to pay their respects to their revered preceptor. Guru Nanak and Bhai Mardana also accompanied the pilgrims and went to Madina, situated at a distance of 300 miles from Mecca. It took about twenty days to reach there.

As only Muslims could go for Hajj to Mecca, the Guru had to suspend his singing of Divine Songs so that his identity was not disclosed. He maintained his silence after leaving Tulamba when he joined the party of Muslim pilgrims proceeding to Mecca. After the preachings at Mecca, there was no necessity to hide his identity. Singing of the Divine Songs by the Guru was therefore restarted, when he left Mecca for Madina.

The Guru reached Madina in January, 1519 accompanied by other pilgrims. Hajj was now deemed to have been completed after visiting Madina. The pilgrims thereafter dispersed to their native lands in different directions.

FROM MADINA TO BASRA AND BAGHDAD

Guru Nanak by this time was well acquainted with the Hajjis, who had gone to Mecca and now had come to Madina. The Guru and certain other Hajjis preferred to return to India by a land route instead of going back to Mecca and then to Jidda for travel by sea route. They therefore proceeded further towards Basra and Baghdad in Iraq. Basra is situated about 600 miles north east of Madina at the confluence of rivers Tigris and Euphrates, about 40 miles north of the Persian Gulf. Guru Nanak and Bhai Mardana with the party of the Hajjis reached Basra, where even today live a number of Guru's followers.

Baghdad is situated about 200 miles north west of Basra on the eastern bank of river Tigris. Karbla is situated 60 miles south west of Baghdad on the western bank of river Tigris and is on the main road running between Basra and Baghdad.

KARBLA

Hazrat Ali was the son-in-law of Prophet Mohamad and a Khalifa. His second son Sayed Hussain was encircled by the

soldiers of King Yazid and mercilessly killed by them on the battle field of Karbla on 18th October, 680. A magnificent tomb with gilded dome, where Sayed Hussain was buried, exists at this place. Muslims consider it to be an auspicious act to bury their dead ones around this tomb. (Hazrat Ali had two sons, Hassan and Hussain. Their descendents are called Sayeds).

The people of Koofa had secretly called Sayed Hussain to their place in order to appoint him a "Khalifa". The King of Syria, Yazid, who was already a Khalifa came to know of the plans and despatched his soldiers to do away with Sayed Hussain. Hussain did not want to fight but the soldiers of Yazid forcibly encircled him. There was fighting between the two opposing forces during the first ten days of the month of Moharam and on the 10th day of this month Hussain was killed. The Shia sect of the Muslims observe first ten days of the month of Moharam as the days of mourning every year.

Sayed Hussain was born at Madina in 625 A.D. corresponding to fourth year of Hijri Era. Sayed Hassan was the elder son of Hazrat Ali and was born in the third year of Hijri. Hassan was appointed as the fifth Khalifa after the death of his father Hazrat Ali in 41st year of Hijri, but after a lapse of six months relinquished his assignment. In spite of this, his wife at the instance of Yazid killed him by administering poison to him on 17th March, 669.

KHALIFA

Khalifa means a leader. After the death of Prophet Mohamad, those who were vested with the authority of civil administration and the management of religious affairs of Muslims were called Khalifas. In the beginning the Khalifas used to live in Mecca, the most prominent of them were the following four dignitaries and Muslims call them as the 'Four Friends' (Char Yar) :—

- (1) Khalifa Abu Bakar
- (2) Khalifa Umar
- (3) Khalifa Osman
- (4) Khalifa Ali (son-in-law of Prophet Mohamad)

Khalifa Ali died in 661 A.D. and his elder son Hassan

succeeded him, as the fifth Khalifa. Hassan's ascendancy was short lived and within six months, the leadership was taken out of his hands by the rulers of Syria, who retained the power of fourteen generation till 749 A.D. The leadership then shifted to Baghdad and the rulers of Baghdad wielded power from 750-1258 A.D. and thereafter the rulers of Turkey became the Khalifas. The institution of Khalifa was brought to an end in Turkey in March, 1924.

BAGHDAD

Baghdad is at a distance of sixty miles from Karbla. During the period from 750-1258 A.D., Baghdad had been the seat of Khalifas, and was therefore a famous centre of the Muslim culture. Guru Nanak, Bhai Mardana and other Hajjis came to Baghdad from Basra after visiting Karbla. The Guru had by now travelled a distance of about 1,000 miles from Mecca.

The city of Baghdad was founded by King Nausherwan on the banks of river Tigris. The Muslim Divine Pir Abdul Kadar used to live in this city. He was born at Jilan in Persia in 1078 A.D. He died in Baghdad on 22nd February, 1166 and a tomb stands there, where he was buried. This Pir was called as 'Dastgir', and as such his successors have also inherited this title. The followers of the Pir are also called 'Kandari Darveshs'.

Bhai Gurdas has described the visit of Guru Nanak to Baghdad as follows :—

"The Guru went to Baghdad, and stayed at a place outside the city.

The Divine Master was accompanied by Minstrel Mardana.

The Guru raised a religious cry in the Muslim fashion, and the people were greatly amazed at this, including the Pir.

The Pir observed that a cheerful Fakir had come.

The Pir Dastgir enquired as to who was this Fakir and which House he belonged to.

'Nanak' was the name of the Fakir, who had taken birth in this Iron Age.

He recognised One God alone who was Omnipresent.

The Pir recognised the greatness of the Guru as he had exhibited miraculous courage there at Baghdad.

The Pir then enquired from the Guru whether he could show to him the countless earths and skies about which the Guru had sung as God's creation.

The Guru asked the son of the Pir to close his eyes and to realise the infiniteness of God.

The Pir's son observed that there were millions and millions of planets and universes.

The boy received Divine blessings and untravelled the Infiniteness of God."

At Mecca the Guru had made the people to realise that God was infinite and was not confined to a particular shrine. Now he had come to Baghdad, another centre of Islamic culture, to make the people realise of their wrong beliefs. The Guru as usual sang the praises of God, while Bhai Mardana played on the rebeck. In Islamic countries music was forbidden and declared as profane. The Guru and Bhai Mardana sang the Divine Songs, which deeply touched the people there. They were so much moved by the melody of the instrumental music and the songs that they actually felt the soothing effect on them. Everyone who heard the Guru and Bhai Mardana became spell bound and got himself united with his Creator. The people became so much fascinated by the Divine Music that they forgot all about the prohibitory injunctions against the music. None dared to harm the fearless Guru in any way. Bahlol, the Pir Dastgir and other Muslim Divines also came to see the Guru and heard the Divine Music being sung. They now became satisfied that music in itself was not an evil and should not be discarded. The only thing worthy of rejection was the hearing of debased songs which pollutes the music and degenerates the man.

It is the quality of the music to steal into our sense and make us spell bound and the wandering mind becomes fixed on the object desired. It influences our emotions and changes our mood. If Divine praises are sung accompanied by music, the human mind takes its flight into the domain of Divine Presence and becomes united with Him. On the other hand if music is used for inciting sensual pleasures it becomes debased. As music

in Muslim countries was generally used for sensual pleasures only, Islam had forbidden its use. Music was therefore considered as profane in Baghdad by Muslim Divines in particular and the people in general. They believed that by playing music 'Satan' would take possession of their spirits. This was the greatest misapprehension in them, which was required to be removed.

According to the Islamic beliefs, it was considered that there were seven earths and seven skies only. The Guru believed that God had no limitations and it was not a correct attitude to make an estimation of His creation. We may here examine the immense courage shown by the Guru in exploding their wrong beliefs. He was thousands of miles away from his native land, accompanied by Bhai Mardana, and preached fearlessly the Truths of life to the people who were dogmatic and blind in their spurious religious beliefs. The Guru imparted Truth to them in a most sympathetic and loving way without injuring their feelings. The Guru told the people of Baghdad that God's creation was limitless which constituted countless earths, skies, planets and universes. The Pir Dastgir and the people of Baghdad bowed in reverence before the Guru, who revealed reality to them. They became the devotees of the Guru. Where the Guru sat, a platform was raised in a building and an inscription was made in Turkish language as under :—

"Whoever saw this sacred place of Baba Nanak Fakir was granted fulfilment of his heart's desire by the Great God and seven angels helped him. Its date lies when he caused a spring of grace to flow for this lucky disciple."

This place lies to the west of the town, about one and a half miles towards east of the railway station.

Water in all the wells of Baghdad tasted saltish. The well got dug by Guru Nanak there contained sweet water, and this well is still a source of supply of water to the town.

RETURN TO INDIA FROM BAGHDAD

Certain false beliefs had crept into Islamic Faith. The Guru went to Mecca and then visited Madina, Basra, Karbla and Baghdad and showed to the people the correct way of life.

Baghdad is the capital city of Iraq and towards its east is

Persia. The Guru and Bhai Mardana turned home-ward and travelled through Persia, Turkistan and Afghanistan. The Guru continued his preachings to the people, halted at towns and villages enroute, some of the important towns visited are given below :—

1. From Baghdad to Isphan—450 miles towards East.
2. From Isphan to Tehran—200 miles towards North.
3. From Tehran to Mashad—450 miles towards East.
4. From Mashad to Bokhara—400 miles towards North East.
5. From Bokhara to Samarkand—150 miles towards East.
6. From Samarkand to Mazare Sharif—200 miles towards South.
7. From Mazare Sharif to Kabul—200 miles towards South East.
8. From Kabul to Jalalabad—80 miles towards South East.

Isphan, Tehran and Mashad are in Persia.

Bokhara and Samarkand are in Turkistan.

Mazare Sharif, Kabul and Jalalabad are in Afghanistan.

KABUL

Kabul is the capital city of Afghanistan, situated at a place between rivers Logar and Kabul. The city derived its name from the river Kabul. Upto Kabul the Guru had travelled about 2,000 miles from Baghdad. He stayed at Kabul for many days, a gurdwara exists here in his memory. The Guru preached Sikh way of life to the people. Guru Hargobind the sixth Guru took steps to strengthen the Sikh missionary work in Afghanistan. There are now a large number of Sikhs in Afghanistan, who are the natives of this country.

FROM KABUL TO JALALABAD

Jalalabad is situated 80 miles south-east of Kabul. The Guru came here and stayed for some time. There is a water spring and a gurdwara, which remind the people of the Guru's visit to this place. The water spring is known as 'Choa Sahib'. The Guru came to this place from Kabul.

It had taken about two years for the Guru to travel from Baghdad to Jalalabad. The year of 1521 A.D. had set in.

When Guru Nanak joined a party of Muslim pilgrims near Multan, who were going for Hajj to Mecca, it was necessary for the Guru to move fast along with others to reach Mecca in time for Hajj. On his return journey to India from Baghdad there was no such necessity to travel hurriedly. The Guru had imparted his teachings at Mecca, Madina, Basra, Karbla and Baghdad. He had in view to convey his message to the maximum number of Muslim people on his way back to India. It was, therefore, that from Baghdad onwards he travelled at his leisure and gave his message to the people he came in contact in towns and villages enroute. Hajjis travelled fast to reach their homes at the earliest as they had various pressing engagements and as such they were moving ahead of the Guru. These Hajjis made wide publicity of the Guru and when the Guru arrived at the places enroute, the people had already become well acquainted with his teachings. Similar was the case during the first missionary journey of the Guru. When the Guru threw water of river Ganga at Hardwar westward instead of towards east, the pilgrims who moved ahead of the Guru had talked about him to other people.

HASSAN ABDAL (PANJA SAHIB)—WALI KANDHARI

From Jalalabad the Guru came to the Khyber Pass and then to Peshawar. He reached Hassan Abdal, situated about 30 miles west of Rawalpindi, in April, 1521. This was the famous town for entrance into the Punjab from the Kabul side. A road leads to Behra and Wazirabad from this place. Baber invaded Aminabad in 1521 A.D. from this route.

A Muslim Divine named Wali Kandhari used to live in this town. This fakir was one of those who had come to India during the Pathan rule for spread of Islamic religion. It appears that no attempt has been made to know the real name of the fakir. In Sikh chronicles his name is mentioned as Wali Kandhari, while the people of Hassan Abdal used to call him Baba ji of Hassan Abdal, where he was very popular. The Wali was born in the country of Khurasan and came to India with Mirza Shah Rukh. In later part of his life he repatriated to his land of birth and died at Kandhar. When Guru Nanak reached Hassan Abdal, he

observed that the Wali was exercising a great influence over the people. Like Pir Hamza Gaus of Sialkot, the Wali also laid much stress on certain religious auto-hypnotic practices and doing penances. By virtue of these practices he attained control over certain vegetative functions of the body and acquired certain other magical feats, which had spectacular effect on the unsophisticated people. Most of people accepted the superiority of the Wali; a number of persons served him to receive a boon from him and certain persons were afraid of him of his wrath lest he should curse them.

Hassan Abdal is situated in a hilly tract, where there was scarcity of water for drinking purposes. In hilly places water springs are at distant places and the people have to approach the nearest source. The ascetics generally settle themselves on the river side or near the water springs. These ascetics take complete control of the water springs and thus exercise their influence over the people.

The ascetics by virtue of their supernatural powers become power intoxicated and ego-centric. The magical powers lead to greater perversion than the lure of material wealth and physical powers. Wali Kandhari by his so called spiritual exercises had gathered strength to subjugate the people. The disciples of the Wali used to incite him against his adversaries. He thus began to oppress the people, who had not come to his fold.

The Sikh chronicles describe the Guru's encounter with Wali Kandhari as under.

The Guru passed through Nowshera and Hoti Mardan and reached Kherabad, where he had long religious discussion with a Muslim Fakir whom the Guru showed true path. From Kherabad the Guru came to Hassan Abdal in April, 1521 and encamped himself under a 'Pipal' tree. The Guru stayed there for some days and began to preach life of love and freedom by singing Divine Songs. The people were greatly impressed by the Guru's personality. The people from distant places began to pay visit to the Guru and became his disciples.

Wali Kandhari, a renowned fakir in that part of the country, was staying near a spring of water not far off from the place of the Guru. He became very jealous to see the popularity of the

Guru but was helpless. It was 16th July, 1521, when Bhai Mardana went to the water spring to quench his thirst. The Wali not only refused water to Bhai Mardana but also beat him. Bhai Mardana came back to the Guru and told him what had happened to him. The Guru consoled him and told him that God had already made provision of water for him. The Guru then lifted a small stone from the place where he was sitting and at once a spring of water sprout out. The quantity of water in the fakir's spring was reduced due to the emergence of a new spring. Kindled with rancour and jealousy, the Wali hurled a huge rock down on the Guru's head—the Wali's spring was at the higher level and the Guru was sitting at a lower level. The Guru checked the advance of the huge stone with his palm. The stone was held back and an impression of his right hand was left on it, which it still bears and is known as 'Panja Sahib' or the Holy Palm.

On observing this, the Wali came down and fell on the feet of the Guru. The Wali realised the futility of his magical powers, which had created in him a feeling of jealousy and this had brought about his moral degradation. The Guru blessed the Wali and showed him the righteous path of love and service of the fellow beings.

Note:—Opposite the main gate of Gurdwara Panja Sahib, stands an old mosque. This mosque has an underground construction with a raised platform at its centre. It was at this place Wali Kandhari used to do severe penances. This mosque is called "Chalian Wali Masjid"—where the Wali used to do penances for forty days at a stretch.

The Gurus' teachings brought about a remarkable change in the Wali, who forsook his attitude of rigidity and turned out to be a kind and sympathetic man in his attitude towards his fellow beings. The Guru made abundantly clear to him that his austerities and penances had only made him an egocentric, and it was this attitude which had made him oppressive.

CHAPTER VII

GURU NANAK DEV AT SAYEDPUR (EMINABAD)—BABER'S INVASION

FROM HASSAN ABDAL (PANJA SAHIB) TO SAYEDPUR

Hassan Abdal is situated in district Attock now part of West Pakistan. It was the first day of the month of 'Asravan' (middle of July 1521) when Wali Kandhari, a Muslim Divine occupant of a monastery at Hassan Abdal, was spiritually awakened by the Guru, thus has been stated by the author of 'Mahankosh'. The Guru after leaving this place, accompanied by Bhai Mardana, passed through many towns and villages and reached a mound in district Jhelum where a Sadhu by name of 'Balgudhai' used to live. This mound is called 'Balgudhai Tila' after the name of the sadhu. This place is situated about 18 miles west of Jhelum city and 13 miles west of Dina, the nearest railhead. The sadhu became a disciple of the Guru. A shrine exists in the memory of the Guru's visit there where the imprints of Guru's foot are found on the rock.

The Guru then came to Rohtas, a place 15 miles north west of Jhelum city. Rohtas was an ordinary town when Guru Nanak visited this place. Later in 1542 A.D. Emperor Sher Shah Suri got a big fort constructed at this place. This king also got a similar fort built in district Shahbad in Bengal and that town is also known as Rohtas. The water spring at Rohtas in Jhelum district is significantly connected with the advent of the Guru at this place.

DHINGA

Guru Nanak accompanied by Bhai Mardana crossed river Jhelum near Behra, moved on through towns and villages singing the Lord's eulogies inculcating in people the virtuous deed of remembrance of God's Name, reached village Jaisukh in Gujarat district. This place is at a distance of six miles from Chillionwala railway station and a shrine exists there to

commemorate the advent of the Guru at the place. Three festivals were held at this place in a year before the partition of the country into Pakistan and India.

From Jaisukh village the Guru reached Dhinga, situated in the Kharian Tehsil of district Gujarat on Lala Musa-Malak-wal rail road. There is a shrine in the north western side of Dhinga sanctified by the advent of the Guru and is called 'Nanaksar'. The chronicles mention occurrence of the following episode here.

When Guru Nanak and Bhai Mardana reached the outskirts of Dhinga, they saw a man who was loudly beating drum outside a cottage. On enquiry it was revealed to the Guru that a yogi lived in the cottage and was doing penances for forty days. The yogi did not use to take food during the period of the penances. The Guru was informed that the yogi would come out of his cottage after completion of his penances of the following day. This news was being communicated to the people by the beat of drum. On hearing the news the people were expected to flock at the cottage to pay homage to the yogi on the following day.

Guru Nanak asked the drummer to stop his performance and to go to his house, and that he would be called again when his services were needed. The drummer did accordingly.

On completion of his penances next day, the yogi came out of the hut. As there was no drum beating prior to his coming out, no one came to pay homage to him. The yogi became stunned to see this and fell down unconscious. Guru Nanak sent Bhai Mardana to call for the drummer. The drummer on his arrival started beating the drum. Consequently the people began to assemble at the hut. The yogi gradually regained his consciousness and was satisfied to see people around him.

The Guru uncovered the misunderstanding in which the yogi was entrapped. The Guru told him that his praise by the people had become a food for him and that he took pleasure in gratification of this food than the normal one required for sustenance of the body. He brought home to him the futility of undergoing penances for spiritual up-lift. The Guru further advised him to sing the praises of God, so that he could be relieved of the tyranny of his egoistic requirements by applying his mind objectively in love of the Lord. The opposite pole to egoism is objectivity, the capacity to deal with fellow beings rationally. Man should not be motivated by his desires and fears

in his dealings with others. The self infliction of injuries and doing of penances was to attract other people's attention towards himself for self praises. This was the subtle form of leading of egoistic life. The Guru said that this habit of thinking of self only was the sole cause of separation from the All Pervading Spirit and the practice of penances was only a farce to serve the needs of one's ego only, which makes one self alienated.

From Dhinga the Guru and Bhai Mardana came to Sayed Pur (Eminabad)

SAYEDPUR (Eminabad)

The town now called Eminabad was formerly known as Sayedpur. This is situated on the rail road between Lahore-Gujranwala. The readers would recollect that this town was previously visited by the Guru during his first missionary journey. The Guru had at that time stayed with Bhai Lalo, a low caste carpenter, who earned his livelihood by honest labour. The Guru had refused the invitation to partake food in the 'Braham Bhoj'—'Divine Feast' organised by the tyrant ruler of the place, named Malik Bhago.

Bhai Lalo was still alive, when Guru Nanak visited the town now for the second time and again stayed with him. This was the time when Baber had invaded India and was advancing with hurricane speed by causing loot and destruction to the places through which he passed.

BABER

Baber was born on 15th January, 1483 and was the descendent of Tamerlane in his sixth generation. Baber was a very virile Mogul and after having captured Kabul in 1504 A.D. invaded India many a time. His first invasion took place in 1519 A.D. and captured Behra on 21st February of the same year. Behra is situated across the river Jhelum on its northern bank.

Tartar Khan was the Governor of Lahore and after his death Emperor Sikander Lodi brought the whole of the tract of land between Sirhand and the western frontiers of the country directly under his own administrative control. Later he entrusted the control of district Lahore to Tartar Khan's son Daulat Khan. Those were the days when Baber had captured Kabul.

After the conquest of Behra, Baber sent his envoy to Emperor Sikander Lodi's son Ibrahim Lodi on 24 February,

1519. The envoy was, however, held up at Lahore by Daulat Khan Lodi and could not meet Ibrahim Lodi.

Having established his rule upto Behra, Baber went back to Kabul. In order to make a successful advance from Behra onward, Baber organised an effective force at Kabul and again invaded India in 1521 A.D. (926 Hijri). From Behra he marched onward and after passing through Wazirabad, came at the threshold of Sialkot. The rulers of Sialkot surrendered to Baber and thus saved the city from destruction and ruin.

From Sialkot Baber advanced towards Sayedpur (Eminabad). Guru Nanak and Bhai Mardana at that time were also at Eminabad. The Pathan rulers of the day did not make adequate preparations for the defence of the town, but instead brought many Divines (Kazis and Maulvis) for performing charms and amulets for warding off the attack of the invader. The result was simply disastrous. Pathan sluggish soldiery was vanquished by the virile marauders of Baber. Intoxication of the victory gave a free hand to the Baber's hordes and minions. They resorted to general massacre of people and plunder of their property. For several days Eminabad was in the hands of marauding hosts, who freely resorted to arson, loot, murder, rape and rapine. This caused horror all around. The whole city was ransacked and completely raised to the ground. Those persons irrespective of their age who escaped death were made prisoners and were made to grind flour for the Baber's invading army. Guru Nanak and Bhai Mardana were also taken prisoners and were likewise employed on forced labour.

Baber then made an advance along with the prisoners from Sayedpur and halted at village 'Avan' on the banks of river Ravi in Sialkot district. The prisoners who had witnessed the destruction of their town, the cold blooded murder of their kith and kins and rape of their females, were awe stricken and in tears while working at the hand driven flour mills. But Guru Nanak and Bhai Mardana had perfect and serene composure and performed the work completely resigning themselves to the Will of God. The minions of Baber were astounded to see the Guru and Bhai Mardana in this position. Soon the news of unusual behaviour of these two prisoners reached Baber who came and met the Guru. The Guru boldly criticised his barbarity and hostility and asked him to be humane in his behaviour. The Guru

was still wearing the same robes of Muslim pilgrims (Hajis) which he had worn while visiting Mecca. Baber there upon released all his captives. The awe stricken people, however, were afraid of going back to their native town Sayedpur. Guru Nanak accompanied these unfortunate persons from village 'Avan' to Sayedpur.

Simultaneously Baber also received information that one Shah Beg had invaded Kandhar. Baber thus made his way back to Kabul from village 'Avan'. He, however, by this time had established his rule upto the banks of river Ravi in India.

PITIBLE PLIGHT OF EMINABAD

The people of Sayedpur accompanied by Guru Nanak and Bhai Mardana after undergoing the hazards of the travel came back to their desolated town. They saw smoke coming out of their burning houses from a distant place. The smoke had hung like a dark cloud over the city. On their arrival at the town, they observed that the streets of the city were deserted and the dead bodies of thousands including their womenfolk, who had become the victims of the lust of the ravish and ferocious Moghals. The brutality and the bestiality of the tyrants who trampled under their heels the humanity at Sayedpur and the coarsening effect of the aftermath which betrayed countless corpses lying scattered in the streets everywhere, terrified the people on their return from the captivity and they began crying. Amidst these ruins rose the shrill cries and shrieks of the women who lost their sons and husbands and the orphanated children. Everywhere there was a grim spectacle, the surviving people bemoaned, bewailed and cried for their dead ones and over their miserable lot. Thus there was a wide spread weeping and crying. It was most dreadful, disgusting and sickening spectacle.

Guru Nanak who had come to console and share their miseries witnessed all the events himself. The Guru had been made a prisoner along with the people who escaped death from the hands of the tyrants and had done forced labour in the Jail of Baber. The Guru walked amidst of the shambles of the city and went to each and every misery stricken person to console him. This was not an ordinary calamity which had befallen on the people. He sat by the side of the misery stricken people of Sayedpur and began his lamentations at the door of the Creator of all beings. Bhai Mardana played at his rebeck and the Guru

began to pour out his heart by addressing the Creator and the Protector of all beings in these words :—

So much beating and suffering has been inflicted that
people are crying in agony !"

"Oh Lord !

Hath Thou not felt of this !

The Guru continued that there was not much cause of lamentation if on a battle field the contestants play the mortal game with each other with their weapons. If a lion were to swoop over the herd of cows then the herds-man should not keep quiet over it :—

"Should a potentate kill a potentate no grievance need be felt.

The potentate, a lion, hath, however, fallen, on herd of cattle; Thou shalt hold him to answer, O Lord.

The hounds have ruined the jewels (innocent lives), and none heedeth the dead".

Dear readers—

We reproduce below the stanzas poured out in utter grief by the Guru on this occasion. These are most pathetic words used by the Guru and you are requested to grasp carefully the meanings and implications with a spirit of fortitude. These words were uttered by the Guru in devastated Sayedpur where everywhere laid scattered piles of dead bodies, Sayedpur which was then the town of dead bodies, Sayedpur where the Moghal tyrants had wielded their swords indiscriminately on innocent unarmed Indians (both Hindus and Muslims) and where the streets were besmeared with the blood and flesh of the innocent ones. How dreadful was the scene, words fail to describe ! A common man could not keep his senses intact in such a situation. These stanzas are as under :

ASA, GURU I, Page 360

"(Baber) entrusted the administration of Khurasan (Iran) to some one and invaded India;

Those who forget righteousness got retribution. The Moghal hath come to award punishment; as no one can blame God for His acts. (In fact God had sent Baber to inflict punishment on unjust Pathan rulers but the poor people also suffered along with them).

So much beating and suffering hath been inflicted on people that they are crying in agony ! Hath Thou not felt of this !

O Lord, Thou are the Protector of all.

Should a potentate kill a potentate, no grievance need be felt.

The potentate, a lion hath, however, fallen on the herd of cattle, the herd man is to be held responsible for this (It is for this, O Lord, I complain to Thee).

The Moghal hounds have destroyed the jewels (innocent people) and none heedeth the dead.

Thou hath brought the Nemesis this is Thy greatness.

If any mortal considereth himself to be a great one and doeth what he likes; he is only a worm to Thee,

O, Lord ! Who squanders his energies on frivolities.

Glorified, however, should he be who is humble and remembereth Thee, saith Nanak."

ASA GURU I—ASTPADHIAN (Page 417)

"Those women whose heads were adorned with plaited locks, and vermillion was painted where tresses parted, their heads are being shaven with scissors and dust is thrown into their mouths.

They were used to live in castles and now they cannot find any place near them.

O Lord, our obeisance and repeated obeisance to Thee. Thou, the Primeval, the Immeasurable, looketh on the altered mortals under Thy command.

When the brides were married, they were adorned by swains of their own and were carried to palanquins.

Their forearms were decorated with ivory bangles.

The old women of the families waged tumblers full of water round the heads of the brides and then drank that water in token of having taken all ills off the heads of the newly wedded brides.

A lakh of rupees were offered to them when they entered the husbands' houses and another lakh of rupees when they walked about.

They ate coconuts and dates and enjoyed sleep over comfortable beds.

The brides are now being carried in chains and their pearl necklaces have been exchanged with rope ties.

They were allured by beauty and riches, which have now turned inimical to them.

(Baber) has now ordered his minions to carry these brides in disgrace.

The fact is that under His will the humans get honour and it is under His will they get retribution.

If they had been careful of their conduct and kept consideration for the future, they would not have been punished.

The rulers had lost their ideal and had indulged in all kinds of pleasantries. Baber's cohorts are rolling over and none (including the rulers) can get anything to eat.

The Muslims now do not get time to offer their prayers and the Hindus cannot worship gods.

Hindu ladies cannot now cook their food in separate kitchens nor they can become clean by taking baths.

Those Hindus who had not earlier remembered God as Ram now they cannot remember Him in a Muslim way by calling Him 'Khuda'. (They even could not barter their religion for their lives).

Some of the captives returned home and they enquire from each other about their welfare. Some as ordained by Him tell to each other of their woeful stories.

Thy will is done and the man is helpless; Saith Nanak".

ASA, GURU I, Page 417

Where are the prancing steeds and stables?

Where are the trumpets and horns?

Where are the arms and the woollen uniforms of the soldiers?

Where are the mirrors reflecting lovely faces?

Alas! now they are no longer to be found!

This universe is yours, O Master!

In a moment it is made and unmade by Thee,

And the wealth is thus circulated from man to man.

Where are the mansions, their gates and canopies?

Where are the comfortable houses for rest?

Where is the comfortable bed to lie and the beautiful wife

whose sight kept one awake all night?

Where are the beetles, the beetles sellers and the luring
damsels? All have vanished in dust!

People wander in pursuit of gold and wealth as all have
been tempted by it.

Without sinful means it cannot be accumulated and every
one has to leave it behind on death.

God Himself keeps men in astray and thus takes away his
nobility.

When Pathan rulers heard of the advent of Baber, they kept
countless Divines (pirs) with them for working out
spells and incantations against the invader.

But in spite of all this towns, cities and places perished, and
princes were cut to pieces and rolled in dust.

No Moghal turned blind by the magic and none could stop
the event.

Moghals and Pathans fought the battle with their arms.

One fired guns accurate and the other rushed elephants
forward.

O, my brother, those whose misdeeds merited fall, have
suffered death.

The Hindu ladies, the Muslim ladies, the lowly bard's wife
and the Noble's wife are bleeding head to foot alike
with their garments torn to pieces.

Worst is the condition of those wives whose husbands did
not turn up home. How were they to pass the gloomy
night!

All hath happened as ordained by Thee, O, Creator.

Thus to whom should one complain?

Pain and pleasure are Thy gifts, O, Lord, and to whom else
one should appeal.

Thou, O, Ordainer, ordaineth as pleaseth Thee,

Thy will must take effect."

Dear readers, if you want to have an idea of the holocaust
of Sayedpur you should study the above writings of the Guru
very intently. Baber with his invading armies was on the way
to Sayedpur, when Guru Nanak had reached there. The rulers
of Sayedpur did not wake up to prepare for the defence of the
town even on the arrival of the invader at Sialkot. They
continued to indulge in wine and women and made no

preparation for the war. It is quite evident that bad days were in store for the people of Sayedpur. If Guru Nanak so desired he could have moved out of Sayedpur to a place of safety. Then this would have given no meaning to the idea of serving the suffering humanity. Sat Guru Ji along with Bhai Mardana continued to stay with Bhai Lalo in the town itself. The Guru, however, had timely warned the people of Sayedpur through his following Divine Song sung by Bhai Mardana.

TILANG—GURU I

"O, Brother Lalo, I am telling you an account of Sayedpur as the Lord hath revealed to me. Baber with the marriage procession of sinful acts hath started from Kabul. He is desirous of forceful possession of India (the bride). The rulers of Sayedpur have lost their morality and self respect and falsehood prevaieth everywhere. The minions of Baber are indulging in rape and rapine and the devil is performing the death ceremonies of the people instead of normal civilised conduction of such ceremonies by Hindu and Muslim priests. The Muslim women are equally affected by this tyranny and offer their prayer to God in their own way. The same fate has been meted out to both low and high caste Hindu women. O, Nanak, in the bloody marriage people are lamenting every where and the vermilion of blood is being sprinkled.

Nanak is in this city of dead bodies and is singing the praises of Lord.

God the Creator Himself hath created the Nemesis and Himself remaineth aloof.

His laws are eternal, He is just for ever;

As ordained by Him people are being cut into pieces at Sayedpur.

However, this memorable episode will ever be talked about in India.

The Baber's advent will be in Sambat 1578 (or 1521 A.D.) and will have to quit in Sambat 1597 and another brave man will take the place of the Moghals.

Nanak praiseth the Lord and shall ever remain absorbed in this as this life is meant for this only."

The readers can well imagine the nobility of lion hearted Guru Nanak! This is the practical way of coming to the rescue of helpless and needy ones. He had warned the people of

Sayedpur of the impending dangers but the idea of saving his own life by forsaking them never visited him.

It was necessary for the Guru to stay with the desolate people of Sayedpur who had lost their bearings for some time to encourage them. The guru continued to give the message of peace, fortitude and forbearance through his Divine Songs in praise of the Lord.

The atmosphere of Sayedpur had become vitiated with the stink coming out of the dead bodies. The town needed cleaning. Guru Nanak and Bhai Mardana worked for some days to put the town in proper order.

However severe are the injuries time is a great healer. The troubles are lessened by one's sharing of his lot with others. The people of Sayedpur gradually began to come to their own and thus Guru Nanak and Bhai Mardana also left the place for Kartarpur.

This is one of the examples of the extremely compassionate heart of the Guru over flowing with the love for humanity. His life flowed into the lives of people especially into the life of stricken humanity. The Guru not only preached in words but practised the kinship with the people as his spiritual family. The result was that Guru belonged to the people and the people in turn belonged to him. The Guru's superb life highlights the need for our cultivation of interest for our fellow beings in friendliness and love.

Guru Nanak with Bhai Mardana had left Kartarpur for Mecca in autumn of 1518 A.D. and came back after the summer season was over in 1521 A.D. This was his third missionary journey for three years. According to old chronicles the Guru is said to have come back to Kartarpur in November, 1521.

Kartarpur was founded by the Guru in 1516 A.D. but he had not stayed there for long. Now it was November, 1521 and the Guru was over 52 years of age. The Guru by this time had visited the Hindu sacred places, monastries of yogis, and religious places of the Muslims. He preached the true way of leading a religious life at these places. This arduous work was completed in a period of twelve years and the total distance covered mostly on foot works out to be nearly 12,000 miles.

Now it was necessary to spend sometime at Kartarpur by making this place as the centre of his activities.

CHAPTER VIII

SETTLES AT KARTARPUR

During his three long missionary journeys, the Guru visited a number of countries and gave his message of love, peace and freedom to the misery stricken people. The Guru diagnosed the basic ills which had plagued the mankind. He continued his missionary activities and made Kartarpur as the centre of his activities. During his last span of life of eighteen years at Kartarpur, the Guru put off his weird costumes and dressed himself as an ordinary house holder. His followers in large number gravitated round him at Kartarpur for religious instructions. The Guru also worked vigorously in the fields and thus was able to serve the people visiting him with both spiritual and physical nourishment. He, however, off and on paid visits to the places around Kartarpur and occasionally to far off places across rivers Chinab in the west and Sutlej in the east in connection with his missionary work. It has not been possible to record all the details of the Great Guru's life by the contemporary historians except that they could give some of the important events only from his life.

VISIT TO PLACES IN SIALKOT DISTRICT (NOW IN PAKISTAN)

Gurdwaras exist at the following places in connection with the Guru's visit these places—

- | | |
|---------------------------|---|
| (1) Village Mala | —The Baisakhi fair in mid April used to be held here. |
| (2) Village Fateh Bhinder | —Fair used to be held on the occasion of 'Nirjla Ekadsi'. |
| (3) Village Sahowal | —The Guru stayed here for seven days. |

VISIT TO PLACES IN AMRITSAR DISTRICT

- | | |
|-------------------|---------------------------|
| (1) Village Udoke | —The Gurdwara is known by |
|-------------------|---------------------------|

the name of 'Thamb Sahib'. The Guru stayed here in the house of one of his followers for nine days. He used to sit in the house with the support of the pillar, hence the gurdwara is known by the name of 'Thamb Sahib'.

(2) Village Verka

—The place is situated near Amritsar on Amritsar-Gurdaspur rail road. The gurdwara is known by the name of 'Nanak Sar', having a small water tank there.

VISIT TO PLACES IN GURDASPUR DISTRICT

(1) Village Udeke

—It is situated about eight miles south of Batala city. The gurdwara is called 'Kotha Sahib', where fair is held in September every year on the occasion of Death anniversary of the Guru.

VISIT TO PLACES IN LAHORE DISTRICT (NOW IN PAKISTAN)

(1) Village Maghyana Kalan

—It is situated in Lahore. The Gurdwara is known as "Datan Sahib" (Dental Stick).

(2) Village Madar

—It is situated near Railway Station Changa Manga. Gurdwara is called 'Sachi Manji'. (True Cot).

(3) Village Manga

—It is situated near Railway Station Kot Radha Kishan. The gurdwara is called 'Chota Nanakayana'. Baisakhi fair used to be held here.

(4) Village Manak Deke

—Near Railway Station Kanganpur.

- (5) Kanganpur —The Guru stayed here under a tree. The gurdwara is called 'Mal Sahib'. A fair used to be held in the middle of the month of March every year.
- (6) Village Khalra —Near Railway Station Jalo.

VISIT TO PLACES IN MONTGOMERY DISTRICT (NOW IN PAKISTAN)

- (1) Harapa —A fair is used to be held at the gurdwara in the middle of March each year.
- (2) Kharahat —A gurdwara has been built to commemorate the memory of the Guru's visit here. This place is in tehsil Pakpattan.

VISIT TO PLACES IN FEROZEPUR DISTRICT

- (1) Village Thakatoopura —This place is in tehsil Moga. The gurdwara is called 'Nanak Sar'. According to the old chronicles, the Guru here met Yogis Gopi Chand and Bharathari.
- (2) Pato —This place is near Thakatoopura. The Guru came to this place from Thakatoopura. A gurdwara has been built here.

VISIT TO PLACES IN LUDHIANA DISTRICT

- (1) Village Thakarwal —This place is in tehsil Ludhiana, and the gurdwara is called 'Nanak Sar'.

VISIT TO PLACES IN PATIALA DISTRICT

- (1) Mansoorpur or Chitanwala —It is situated near Nabha. Here the Guru stayed with Chandan Dass in an inn called 'Jharian wali Haveli'.

VISITS TO HILLY REGIONS

- (1) Jwalamukhi —The volcanoes are called 'Jwalamukhi' in the vernacular. Kangra Hills are therefore called 'Jwalamukhi', where a temple is also located. A gurdwara has also been built here to commemorate the visit of the Guru.
- (2) Sain Budhan Shah's place —This place is situated near Kiratpur in Hoshiarpur Distt., tehsil Una. In 1626 A.D., Guru Hargobind, the sixth Guru sent his eldest son Baba Gurdita to this place who purchased the land from Raja Tara Chand of Kehloor. It was here in the forest an old fakir named Sain Budhan Shah used to live. The Guru paid a visit to this place and met the fakir. A gurdwara called 'Charan Kanwal' has been built here. The fakir offered to the Guru a cup full of goat's milk. The Guru told him that he would have the milk later. When Baba Gurdita visited his place in 1626 A.D., he appeared before the fakir as Guru Nanak himself and took milk from the fakir. The tomb of the fakir is situated near Kiratpur.
- (3) Panjor —It is now situated in Himachal Pradesh near the town of Kalka. Here there is a beautiful garden in existence from the times of Ferozeshah Tughlak

There is a Hindu sacred place called 'Dhara Tirath' near Panjor. The Guru visited 'Dhara Tirath' and a gurdwara stands there in his memory. An annual fair is held on 15th April to celebrate the birthday anniversary of the Guru.

(2) Bashar

—It is situated in Simla District. The Guru stayed with a carpenter named Pakhar, who became his great devotee. Pakhar and his son Jhanda did good deal of missionary work in this part of the country.

(5) Johar Sar

—It is situated in Himachal Pradesh near Kandaghat. The Guru visited this place and stayed with a Gujar named 'Mahia'. There was a great scarcity of water at the place. On the prayful beseechings of 'Mahia' the Guru dug out a spring of water at this place. A tank is now built there, where water is accumulated. This tank is known as 'Mahia Johar'. A gurdwara has also been built here.

The Guru's parents Baba Kalu and holy mother Tripta breathed their last at Kartarpur in 1522 A.D.

CHAPTER IX

GURU NANAK DEV'S TOUR OF ACHAL BATALA AND MULTAN

ACHAL BATALA

Batala is a town in district Gurdaspur in the Indian Punjab. Three miles south of Batala is situated a village called 'Achal' wherein exists a temple in the honour of Hindu god Mahadev (Siva). The temple is also called 'Achal'. In fact the village derives its name from the name of the temple. The village is about quarter a mile from the main road. The temple is built in the centre of a small tank.

A festival is held every year at this temple on the occasion of 'Shivratri' which falls by the end of February or in early March. During the days when the ascetic order of the yogis had considerable influence over the people, the yogis used to come from places far and wide in large number and assembled at the temple when the fair was held.

'Achal' is at a distance of about 25 miles from Kartarpur, the celebrated abode of the Guru. According to the writer of 'Mahankosh' the Guru went to 'Achal' on 'Shivratri' fair held in March of 1530. At that time the Guru was 61 years of age.

Earlier the Guru during his second Missionary tour towards north had crossed the hills, where 'Vaishnu Devi' temple is situated in Jammu and Kashmir State, and reached the 'Samer Mounts' and met the yogis there. It was pretty cold there as 'Shivratri' was to be celebrated by the yogis after a few days. The yogis were non-plussed to see the Guru and Bhai Mardana in ordinary ascetic clothes in that acute cold. They were surprised how the Guru and his companion could venture to climb the high mountains without warm clothes and other supplies. Further, this was the most hazardous journey as there were no

regular tracks to climb the mountains, more so for solitary individuals. After completion of the 'Third Missionary Tour', the Guru put off the ascetic clothes, as he no longer felt such a necessity. Wearing of ascetic clothes during the long missionary tour was necessary as the Guru had to travel very light.

'Shivratri' fair was of specific religious import for the yogis. Assemblage of the people of the surrounding country on this occasion was also a natural phenomenon. Sweet-meat vendors and dealers of various types of goods also benefit by coming to the fair and selling their merchandise. The acrobats and the dramatists also entertain the people with the show of their feats and performances.

Guru Nanak by this time had stayed at Kartarpur for nine years. The Guru had roamed in this side of the country many times. The people had been greatly influenced by the simple, logical and rational teachings of the Guru. When the people of the surrounding country heard that Guru Nanak had also come to 'Achal' on the Shivratri fair, many people flocked on the Guru's side to make their obeisance to him. There was very thin attendance on the sides of the yogis, who became very much irritated. Quite close to the place where the Guru was sitting, the dramatists were entertaining the people with their performances. On observing that the people had ignored them, the yogis came near the place where the Guru was sitting. The yogis had the weapon of working magical feats only to influence and dominate the people. The yogis by dint of their magic took hold of the vessel containing the coins of the poor dramatists who were entertaining the people nearby. The poor dramatists were stunned at the loss of the money. The Guru who always cherished sympathy for the poor, could not see the poor dramatists in distress and found out for them the lost vessel and handed it over to them. The poor dramatists showed their gratitude to the Guru and made obeisance to him. The people who had come to see the performance of the dramatists laughed at the mischievous act of the yogis. The yogis also felt humiliated at this.

The yogis thus lost the game by working the above said magic. As this had contrary to the desired effect on the people, the yogis decided to defeat the Guru by dialectical discussions.

A yogi before the large gathering repudiated the Guru of his again becoming a worldly man by abandoning his ascetic life. According to him, in this way the Guru had spoiled the milk of life by pouring acid into it. The Guru very patiently and sweetly made the yogi understand that it was not a wise way to abandon the hearths and homes and then to go the houses of the people begging for bodily needs from them. How this could be called a renunciation?

The yogis had no answer to the Guru's argument and began to show their magical feats again. The yogis extremely felt offended and inflamed at the loss of their prestige. When they became tired of their magic, they asked the Guru that he should show them his magic. The Guru patiently replied that association with holy people and fixation of mind in love on the Guru's Word (absorption of the Self with our Moral Self) was the only correct way of life. To imbibe God's Name in the heart was greatest of the miracles. Domination over the people by magic and to be bereft of God's Name had only a passing glamour just as the shadow of the clouds. The people were much influenced by the discourse of the Guru. Those yogis, who were considerate, were also influenced by the Guru.

The Guru on his return to Kartarpur compiled the whole discussion with the yogis at Achal on the occasion of Shivratri fair in Ramkali Metre. This is recorded in Guru Granth Sahib as 'Sidh ghosht'. Bhai Gurdas Bhalla has also described this incident in the following words—

Guru Nanak heard of Shivratri fair and made his way to Achal Batala. People gathered around him in large number to behold him. The people made offerings to the Guru and a large amount was accumulated. The yogis became jealous of this. The dramatists were entertaining the people nearby their performances. The yogis through their magical power hid the vessel containing money of the dramatists. The dramatists forgot all about their performance and became worried about their vessel. The Guru, who was omni-conscious knew where the yogis had hidden the vessel and took hold of it and gave it to the dramatists. The yogis became much offended to see this. Thus the yogis started discourse with the Guru. Yogi Bhangar Nath asked the Guru why he had put acid into the milk of life. The milk thus churned will

not produce any butter. He had forsaken the ascetic garb and started a wordly life. Guru Nanak replied, "Oh, Bhangar Nath, you have a perverted thinking. You forsake the wordly life but go to the worldly people and beg for your bodily needs, you do not know the art of right living and waste your life by your futile austere practices. No one can attain anything without giving his own to others as life is dependent on mutual "give and take".

On hearing this the yogis made much noise and said that Nanak of Bedi clan has troubled much the followers of six Shastras. The Yogis now sought the aid of charms and amulets to ward off their trouble. They turned themselves into tigers and leopards and began to show their feats of magic. Some yogis began to hiss and some began to blow fire out. Bhangar Nath began to pull down the meteors and one yogi began to swim on water placing himself on deer's skin. But this did not abate the rancour in the yogis.

The yogis said, "O, Nanak, you have shown your wonderous acts to the world. You show some miracle to us and do not delay our request any further". The Guru said, "I have no support other than my association with holy people and the Guru's holy word". (Voice of the Super Conscience) The Guru then kept quiet. The yogis became tired of their infructuous efforts of show of magical feats as the Guru's words had taken away from them all the vitality. God is the Giver of power to all and no one can attain Him by mere show of prowess. The yogis then most humbly fell at the feet of the Guru. The Guru said to the yogis, "Listen to the Truth I say : I can work no miracles as True Name of Lord is my only support. Even if I could attire myself in fire; even if I could live amid a house of snow; even if iron and steel were my only food, even if I have the power to control all the people on earth, even if I could balance the earth and heavens against an ounce of weight as a counter poise and even if I could have the power to kill any one at will; all these are transitory things as is the shadow of clouds without True Lord's Name".

Vain glory, pride and insatiate self love are found in human beings. even in those in whom a broadly socialised structure of value exists. Every one wants congenial associations of the type which should maintain his own self esteem and pleasure. In

pursuit of gratification of our selfish cravings, we become extremely egocentric from which stem out all the evils. Asceticism or submission to self punishment from the innate sense of guilt as a result of religious dictates is the most heinous way of inflicting self injury. The individuals instigate their own destructions and bear nobly, rather take pleasure in it, experiencing the whole a sense of martyrdom invoking sympathy, pity and attention to satisfy the need of the ego. This form of religious practices is ego-centric as are the other common forms. The main problem is one's overcoming of selfishness. This lack of adjustment and objectivity and narrow mindedness is the root cause of all troubles, may they be in domestic sphere or inter relationship with others. This is equally true of the conduct between one group with other, one nation with the other and one country with another. Every day another nation is made out to be depraved and fiendish, while one's own nation stands for everything that is good and noble. Every action of our adversaries is judged by one standard and of self by another. Even their good deeds are considered a sign of cheating while our bad deeds are considered necessary and justified by our noble goal which they serve.

The self absorption phenomenon of the ascetics is based on the principle of bringing about unity of our life process and the psychological process by with-drawing inward of all the instincts. The mastery of the mind is given up but the mastery over function of the body is taken up. These practices are merely auto-hypnotic, a sort of inducing sleepiness. In this way, the ascetics regulate even the fundamental psychological functions; otherwise inaccessible to the will. The mind, however, can be cultured only by cultivation of love, compassion and humility. Association with good people and not by maintaining isolation from the outer reality, is the only way to attain the emotional maturity and to build the character. For more details please refer to Part II of this volume.

VISIT TO MULTAN

Muslim rule in India first began to be established from Sind. As the Pathan rulers established themselves in this country, the Muslim divines, mandicants, hermits, sayeds and other preachers

from Arabia, Persia and Afghanistan also began to settle in the various towns of the newly conquered country. Many of these immigrants settled themselves in Multan in West Punjab. It is said that the city of Multan has in plenty the following four things.

1. Dust and the Dust storms.
2. Hot weather.
3. Muslim mandicants and hermits (Fakirs).
4. Tombs.

Muslims believe in the unity of God, while Hindus are polytheists and worship images of hundreds of millions of gods and goddesses. Muslims hate worship of images and thus call Hindus as infidels. But a little carelessness in the spiritual domain can deflect the man from his right approach.

Every one who is born is bound to end his earthly existence one day. Hindus cremate their dead ones as fuel is available in plenty in this land. The practice of disposal of the dead ones of the followers of semetic religions, who lived in the desert lands of the Middle East countries, was to bury them as fuel was very scarce there. Muslims, therefore, bury their dead ones.

People of all climes and religious denominations equally exhibit their sense of attachment and affection for their departed dear ones. Muslims light the lamps on the graves of their dead ones. Well to do Muslims construct pucca structures on these graves and tombs are built in their memory. There are also many tombs built in the memory of the fakirs and festivals are held there. The followers of the fakirs assemble in large number on the occasion of the festivals and perform religious ceremonies—make obeisance to the graves, distribute alms to the poor and invoke the blessing of the fakirs. In this way, the believers of One Formless God gradually become the grave worshippers. This grave worship started first from Multan where tombs in large number were raised on the establishment of the Muslim rule in India. It appears strange and paradoxical that the idol breakers and worshipper of One Formless God do not see any thing wrong in the worship of the graves. This defective approach of the Muslims was impelling the Guru to visit Multan which is about 250 miles from Kartarpur, in his advanced age, as the Guru was then 62 years of age. Bhai Mardana who was nine years older

than the Guru was also to accompany him—both had to undertake the journey of about 500 miles, both ways.

SHAMAS TABREZ

Shamas Tabrez was a Sufi fakir. His real name was Makhdoom Shah Shamsuddin and was born in 560 Hijri in Ghazni at Sabazwar.

'Sufi' is an Arabic word meaning 'pure and wool'. Those who wear a woollen shawl and lead a pure life are called 'Sufis'. It is a religious sect of Islam born as a result of marriage of Islam and Vedanta School of Hinduism. This order was preached and found by Bhahuddin Shamas in the thirteenth century A.D.

Following are the cardinal principles of 'Sufism'—

1. God is Omnipresent and Omnipotent.
2. Religion is not the source of deliverance but only a way of life.
3. World creation is a result of Divine Will. No one is able to do anything and all act according to His wishes.
4. There was a life before this life. By leading a pure spiritual life, the soul is merged in God.
5. By the grace of true preceptor man remembers God and merges in Him.

Sufis believe in four stages of spiritual advancement of man and the aspirant for such spiritual advancement is called a 'Salik'. These four stages are—

1. 'Nasoot' —Humanism

Man should lead a life according to the Law (Shariat).

2. 'Malkoot' —Ideal behaviour

Man should tread on the path laid down by the Preceptor.

3. 'Jabroot' —Potentiality

Man is enlightened by the potentiality of the knowledge.

4. 'Fanah' —Union with God

Man attains the pleasure of union with the Supreme Soul and does not need any material satisfaction. When a 'Sufi' crosses the stage of 'Jabroot' and attains spiritual knowledge, he at times in

a state of ecstasy, burst out and proclaims that he is That (God), similar to the practice prevalent amongst the Vedantists. This is indeed a defective approach, as a drop of water when it merges in the vast ocean has made its separate existence, extinct. There should be no assertion of "I" as "He" but there should be a feeling of "Thou, alone" instead of "Inness". They try to identify themselves with God and thus to replace Him.

Shamas Tabrez, a sufi saint came to India and settled at Multan. He began to preach his religion at Multan which was a strong hold of bigotted Muslims and the Muslim divines. Muslims in general hated the cry of "I am Thou" made by Shamas Tabrez and treated this as a great act of sacrilege.

The Muslim rule then was enforced in accordance with the rules of the Islamic laws. The Muslim divines and the Muslims in general indicted Shamas Tabrez as an 'infidel' and got him executed by the rulers of the day by removal of his skin from his body. Shamas bore the atrocities cheerfully and boldly.

The sacrifice of Shamas did not go in vain. A magnificent tomb of Shamas was erected in Multan. A multitude of both Muslims and Hindus became the followers of Shamas who began to be called 'Shamsis'. Every year there began to be held a fair at the tomb of Shamas. His followers go for pilgrimage to the tomb, pay homage to him and distribute alms to the poor and seek for worldly and spiritual blessings. The followers of Shamas, who were the believers in One Formless God, gradually became the worshippers of the graves. This was another degradation of the 'Sufis'.

Guru Nanak had visited Achal Batala during the month of March 1530. The annual fair at the tomb of Shamas Tabrez was to be held in May 1530. The Guru along with Bhai Mardana made his way towards Multan after attending the Shivratri fair. On reaching Multan, the Guru stayed in a garden around the tomb of Shamas. He by this time had visited whole of India, Arabia, Persia, Iraq and Afghanistan by travelling on foot. There was hardly any one who had not heard of the Guru. In order to exhibit the greatness of their preceptor, the priests of the tomb brought a cup full of milk and presented it to the Guru, signifying that their system advocated leading of a pure unstinted life just as the milk was. The Guru plucked a jasmine flower from the

garden of the tomb and placed it on the milk. The Guru meant that in order to lead a pure unstinted life one should not be captivated by the material lures of the worldly things but should remain in the world unaffected by them just as the flower was freely moving about on the surface of the milk and had not submerged in it. The Guru said, "Oh, priest, you have forsaken the path of remembrance of One Formless God and have taken to worship of the graves. The countless streams and rivers end their separate existence by submerging themselves in the great ocean—even the Ganga river has no separate existence when it ends itself in the sea—similarly the insignificant human soul cannot claim its separate entity or claim to be the Supreme Soul Himself on merger with the latter—the proper way is to recognise Him alone and in humility end our separate entity in Him."

The priests were thus awakened from their deep slumber and realised their defective approach. The priests got an imprint of Guru's hand on a paper. The Muslims from their antiquity had the belief that graceful hand of the blessed ones should always be on their heads to bless them and protect them. Many cut the hand of their dead ancestors before their burial and keep it with them with great reverence. In the event of any trouble to any member of the family, the severed hand of the dead ancestor is rubbed on the body of the troubled person to relieve him.

Note

Upto 1947, when the partition of the Indian sub continent took place, the priests of the tomb of Shamas Tabrez at Multan had been making use of the paper having imprint of the hand of the Guru and making facsimile copies therefrom.

Bhai Gurdas Bhalla has described the visit of the Guru at Multan as follows—

"Guru Nanak had discussion with Yogis,

The Yogis received spiritual solace from the Guru's holy word,

The Guru won the debate held on the occasion

And made the followers of six shastras bow in obeisance to him.

The yogis now utter good words

And say, O Nanak, Thou are indeed the Greatest,
A Great man has been born in the Iron Age,
And hath illuminated the whole world.

From the fair, the Guru made his way to Multan;

The Muslim priests (of the shrine of Shamas Tabrez)
presented to the Guru with a cup full of milk,

The Guru took out a jasmine flower and placed it on the
milk,

Just as the Ganga river merges in the Sea."

The Guru returned to Kartarpur in July 1530 from Multan
by travelling the distance in stages.

CHAPTER X

TRAINING OF A SUCCESSOR AND ASCENSION

After his return from Multan to Kartarpur, the Guru again set himself on tours of the northern hilly regions. He went to a number of villages, gave his message of Divine Love through his celestial songs and also made contacts with his followers who occasionally used to visit him at Kartarpur. During one of his tours he visited Sialkot. He had earlier visited this town during his second missionary journey when he went to Kashmir and Samer Mountains during 1517 A.D. At that time Pir Hamza Gaus had embarked on destruction of the town and the Guru had desisted him from such a venture. During that visit, a shopkeeper named Moola had become the Guru's follower. By this time there were a large number of persons living in Sialkot, who had accepted Sikhism and who used to go to Kartarpur to pay their homage to the Guru. On the Guru's arrival at Sialkot, his followers were greatly pleased and they gathered round him there. Meetings were organised, where Divine Songs began to be sung and religious discourses made by the Guru. The Guru's presence there greatly elevated the Sikhs and there was great rejoicing. Surprisingly enough Moola never turned up to meet the Guru and also did not attend any of the meetings held. During the first visit of the Guru to the town Moola had said that the world was a transitory place and all had to leave it sooner or later. He was now engaged in accumulation of money alone. The human mind is of volatile nature and generally people do not stick to their ideals. They are led by their instinctual force which is most powerful. Moola was now completely over powered by his instincts. It was therefore that he never cared to attend any of the religious meetings. Observing that Moola had not come in any of the meetings held there, the Guru sent Bhai Mardana to Moola's house to enquire about his welfare. The Guru's fame had

spread far and wide and it was well known to each and every person in the town about the Guru's presence there. Moola had resolved that he would never attend the religious meeting even if the Guru himself or Bhai Mardana were to come to him and invite him to attend such meetings. He had also instructed his wife to pay deaf ears if any one was to come to them for this purpose. Moola was now of the view that worldly riches were end all and were the only source of leading a comfortable life and felt no necessity to associate with holy and learned people. When Bhai Mardana went to the house of Moola, his wife received him and falsely told him that her husband was not in the house. Moola had hidden himself in his house and intentionally did not appear before Bhai Mardana. It so happened that a poisonous snake bit him and soon thereafter he died. The end of his worldly riches was brought so soon !

The Guru was informed of the sudden death of Moola. The Guru told his followers that man did not live on bread alone, and as such he should not hanker after worldly riches. Man had to rise above his animalistic life to lead a rational life in harmony with his fellow beings. Without this adjustment man could not live in peace even with himself. How magnanimous was the Guru ! His heart poured out with love and sympathy for his fellow beings. Moola had abandoned the way of leading a virtuous life and had forsaken the Guru. The Guru, however, did not allow him to return to the animalistic life and sent Bhai Mardana to him to bring him out of his own confinement. The overwhelmingly compassionate heart of the Guru prayed for him on his death. The Guru described this event in a stanza included in Guru Granth Sahib. This incident will be a beacon to all and an eternal message of the Guru for all human beings to lead a meaningful life.

After staying a few days at Sialkot, the Guru returned to Kartarpur.

BABA LEHNA ENTERS THE PATH

Baba Lehna, who ascended the throne of Guruship and succeeded Guru Nanak; was later came to be known as Angad Dev, the Second Guru. Baba Lehna was born at 'Nangai ki Sarai' in Ferozepore district on 31st March 1504. Certain dacoits plundered 'Nangai ki Sarai' and consequently Baba Lehna along

with his father Baba Pheru migrated to village Khadur, in Amritsar district in 1524 A.D. Earlier, Baba Lehna had married his wife 'Khivi' at Khadur in 1519 A.D.

Khadur is at a distance of about 50 miles from Kartarpur, where Guru Nanak had settled in 1521 A.D. The Guru whilst at Kartarpur used to pay visits to places far and near around Kartarpur for the spread of his Mission. Bhai Jodha, who was one of the Guru's devotees, lived in Khadur. Baba Lehna, for the first time heard of the celestial songs of the Guru from Bhai Jodha at Khadur in 1532 A.D. Baba Lehna was immensely impressed and received the spiritual solace. Baba Pheru was the worshipper of goddess Vaishnu Devi and this faith was bequeathed to Baba Lehna as well. Baba Lehna used to accompany his father Baba Pheru for the pilgrimage of Vaishnu Devi Temple, near Jammu every year. Baba Pheru used to take the leading part in organising the pilgrimage party and used to lead the party to the Temple. After the death of his father, Baba Lehna took over the assignment. People go on pilgrimage of the Temple of the goddess during the month of October every year. Baba Lehna after his meeting with Bhai Jodha decided that he would break his journey at Kartarpur enroute and would meet the Guru there.

In October 1532, Baba Lehna with his party proceeded on the pilgrimage of Vaishnu Devi Temple near Jammu. He came to Kartarpur and met Guru Nanak there. The Guru made a deep impression of his personality on the mind of Baba Lehna. Baba Lehna told his companions that he would not be able to accompany them farther to the Vaishnu Devi Temple and would stay at Kartarpur in the service of the Guru. He then began to pay frequent visits to the Guru at Kartarpur from Khadur. As the time passed these visits became very frequent and for much longer periods. By now Baba Lehna's elder son, Baba Dattoo had grown of age and could look after the affairs of the family in his father's absence. Guru Nanak also visited Khadur a number of times, while on tour of the country side to preach his gospel. The Guru during his visits to Khadur stayed with Baba Lehna.

CHANGE IN THE LIFE OF BABA LEHNA

Hindu Society is divided into four main castes. The 'Sudras' (untouchables) are considered to be of the lowest caste. The

untouchables were not allowed entry into the Hindu temples. People of the hereditary priestly class, the Brahmins observed too rigidly the caste distinctions and made much ado about their superiority. As Baba Lehna was the devotee of goddess Vaishnu Devi, he had also been trained in strict observance of the castes distinctions. Association with men of lower castes was considered to be an impious act. This attitude was considered by the Guru as the greatest obstacle in evolution of an integrated society in which every man was to cherish a feeling of brotherly love and equality with others. Guru Nanak, therefore, started to train Baba Lehna to a completely new way of life. The training lasted for more than seven years from 1532-1539 A.D.

One of the reasons why the high caste Hindus did not mix with their co-religious people of lower castes was that the latter were economically deprived people and were forced to earn their livelihood by doing menial work. In order to inculcate in Baba Lehna a sense of humanity and dignity of labour the Guru trained him to perform some of the menial jobs occasionally. It is likely that during the period of Seven Years there would have been many occasions when the Guru imparted training to his Successor, but the historians could record only a few of such incidents, which throw sufficient light in this respect.

- (1) When Guru Nanak was working in the fields, Baba Lehna, who was richly clad and had come to Kartarpur from Khadur, carried muddy grass on his head to the cattle shed. The dripping of the moist mud from the grass soiled his new clothes.
- (2) He took out a cup that had fallen in muddy and stinking waters.
- (3) He picked up a dead rat from the assembly hall and cast it out side.
- (4) In a winter night on Guru's directions he repaired a part of the wall of the assembly hall, which had fallen due to the rains.
- (5) He went to the river side in a winter cold night to wash the clothes needed for the assembly.
- (6) At the bidding of the Guru, he got himself ready to eat a dead body. That was in fact a delicious pudding lying hidden in that form.

A BRAHAMCHARI ENTERS THE PATH

As already stated, as a result of the Guru's wide tours his fame had spread greatly. People from distant countries began to pour at Kartarpur to have a glimpse of the Guru and to seek solution of their unsolved problems. Once a Brahmin Pandit along with his five disciples came to Kartarpur. The Pandit was a man of great learning and was well-versed in Hindu Scriptures and have visited a number of Hindu sacred places where he had held discussions with other learned men there. The Pandit was proceeding to Kashmir and had stopped at Kartarpur enroute. He had also heard about the Guru. The Guru was running a community kitchen to serve the visitors with food. He used to work on the fields and the yields obtained were utilised in running of the community kitchen. The Pandit did not cherish the idea of partaking of the food from the community kitchen, as no Brahminic restrictions and rules were being observed there in cooking of the food. The Pandit therefore demanded raw food material to prepare the meals, which was provided to him by the Guru. The Pandit's disciples first washed the fire wood with water before lighting the fire. They then set themselves on digging of the hearth on the river side. The place dug out had to be abandoned as some bones were unearthed. They dug out four or five other places and each place had to be discarded for one reason or the other. During this day-long toil they got themselves completely exhausted and felt extremely hungry. They at last obtained their cooked food from the community kitchen, which they had earlier despised, and satisfied their hunger. The Pandit along with his disciples saw the Guru again. The Guru had come to know of the Pandit's day long venture to cook his own food. The Guru told him that for leading a virtuous life, the purity of inner life was most essential and that performance of rituals was of no use. Life devoid of Divine love was purposeless and no one could attain any degree of purity without it. Love and hatred go hand in hand, where objective love for God and fellow beings was wanting, it resulted into hatred for others. Where mind is not endowed with Divine Love, observance of external rituals such as making of cooking of places of gold, demarcating them with an hedge of silver, cooking food with holy waters of river Ganga, applying unused fire for cooking purposes and preparing

of sweet and delicious pudding with purest of rice and milk, were not of any avail and were of no merit in the eyes of God. Similarly, the mere knowledge of scriptures was hardly of any use, if the inner purity of life was wanting.

The Pandit and his disciples were greatly impressed by the discourse of the Guru. The Pandit entered the panth of the Guru and preached the gospel in Kashmir. According to the old Sikh chronicles the descendents of this Pandit continued to preach Sikhism in the Punch district of Kashmir.

BLESSINGS OF THE HOLY ASSOCIATION

In those days at Kartarpur early each morning the Sikhs repeated the 'Japji' and 'Asa-di-Var' and other hymns. In the evening 'Rehras' and at bed time 'Sohila' used to be sung in holy association. The Guru used to impart his teachings after the congregational prayers. During the day time the Guru and the Sikhs engaged themselves in work for their individual and collective sustenance.

Those who are completely absorbed in the pursuit of accumulation of worldly riches, do not feel any necessity of thinking about leading a virtuous life of objectivity in the service of their fellow beings. They seek contentment in leading a sensual life in gratification of the instinctual needs. They have no higher aims of life and shun the company of learned people. They consider religious thinking as mere waste of time and the work of the idlers.

At Kartarpur a new way of life was being preached and practised by the Guru in the company of his followers. It so happened that a man who believed in accumulation of material wealth, decided to pay a visit to Kartarpur and to see himself the validity of the Guru's teachings. He at first thought that the people had engaged themselves in useless pursuits. After some time the Guru came to know of the new visitor to the colony. The Guru enquired from him about his impressions of the people there. He replied that the people were like stray bulls despoiling the crops in the fields. On Guru's persuasion the visitor extended his stay at Kartarpur for a few more days. This man gradually began to attend the congregational prayers and also observed the people at work in the fields during the day time. The aura

of calmness, peace and tranquility which the people of Kartarpur shed, greatly appealed him. After about a week's time the Guru again enquired from him about his opinion of the people there. He now replied that the people there were the real gems of the society. The Guru again prevailed upon him to spend a few more days there. The Guru, from time to time asked for his opinion about the people there. After another week he said that the people were god-like and again a week thereafter proclaimed that the people were verily God Himself on Earth.

The Guru then made home to the people there the virtuous effect of the association with holy and learned people. The visitor's outlook had been completely changed in a few week's time. He devoted himself thereafter in pursuits of higher aims of life.

A DEAD CAT IN THE WELL

Once a Sikh visited Kartarpur and told Guru Nanak that in spite of his best endeavours to lead a truly religious life by reciting scriptures and performing other rituals, his mind was not at peace. The Guru then narrated to him a story of a dead cat in the well. The people of the village could not use the well water, as the water was stinking. On the advice of certain people the whole of well water was driven out, but even this could not remove the stink from the water. Thereupon a learned man began to examine the well and observed that a dead cat was floating on the surface of the water. He advised the people to remove the dead cat first and then remove the polluted water. Unless the dead cat was removed no useful purpose was to be served by repeatedly taking out the water from the well. The Guru further said that the source of stink in our well of life was the morbid egoism. Unless this malady was rationally removed from our life by our objective approach, there could be no internal harmony.

BABA BUDDA

Numerous people visited Kartarpur and were recipients of the Guru's grace. The name of Bura needs special mention. Bura was born in the family of Randhawa Jats at village Kathunangal in district Amritsar in October 1519. Bura, when he was yet a boy, used to drive his goats and sheep to jungle for grazing. Once,

when Bura was only twelve years of age and boy offered a cup of goats' milk to the Guru. Bura was tender in age, yet he placed his spiritual problems before the Guru. This impressed the Guru very much, who observingly told him that though he was young in age yet he talked like old sages. The boy thereafter began to be called 'Budda'—an old man. Budda developed great affection for the Guru and, thence forward paid frequent visits to Kartarpur. Baba Budda thus got opportunity to lead a Sikh way of life from his early age. Budda later migrated to village Ramdas, a few miles away from Kartarpur. He became a renowned Sikh during the life time of Guru Nanak. Thereafter he also led an eventful life in serving the five successor Gurus of Guru Nanak. He died in 1631 A.D. at the ripe age of one hundred and twelve years at village Ramdas. He was cremated by Guru Hargobind, the sixth Guru, and a gurdwara in his memory stands there and is called 'Sach Khand'. Budda enjoyed the unique privilege of performing the sacred ceremony of anointing the five successor Gurus on their commissioning as the Guru with saffron marks. He was also appointed the first head priest of the Golden Temple or Sri Darbar Sahib at Amritsar by Guru Arjun, the fifth Guru. Guru Arjun had also appointed him as the tutor-in-charge of his son, Hargobind, the sixth Guru.

DEMISE OF BHAI MARDANA

Bhai Mardana, the life long companion and the minstrel of Guru Nanak, breathed his last at Kartarpur in 1534 A.D. at the age of 75 years. He was cremated by the Guru himself according to the wishes of the deceased. The Guru composed two stanzas in 'Bhaiagra' Metre in honour of Bhai Mardana. These stanzas are incorporated in Granth Sahib. Bhai Mardana had the unique honour and the privilege to have spent 47 years in close association with the Guru.

GURU'S ASCENSION

We have reached the end of the story of this magnificent life. The Guru began his work of radical reformation of the outlook of man from his very childhood. The Guru who had alleviated the sufferings of humanity and preached to them the rational approach to the solution of the human problems, subjected himself to all sorts of privation, trial, caulmny, sufferings

and hardships.

According to the author of the 'Puratan Janamsakhi', the Guru came to the banks of river Ravi. He paid homage to Baba Lehna by making an offering of five copper coins. Then the family members and the people in general came to know of the Guru's impending Ascension. The Guru breathed his last on 22nd September 1539, at the age of seventy years, four months and three days, after installing Baba Lehna (Guru Angad Dev) as the successor Guru, in preference to his own two sons. Guru Angad at the time of succession also received from Guru Nanak, a book in which the latter had recorded his life's works including the hymns of Saints of repute whose compositions were collected by the Guru during his first and the third missionary journeys.

Shortly before his death, the Guru's two sons enquired from him of their future. The Guru gave them the necessary courage and told them of the bounties of the Providence, Whom they should completely rely.

He bade adieu to his wife, sons and his followers, blessing each of them individually and finally commanded himself to God, and died.

Profound grief was felt by all his followers and family members. All shed tears of gratitude and affection for him. But the loss of those innumerable people who had the happiness of enjoying his nearness and affection can only be estimated than to be described.

The Guru's body was dead, but his mighty Truth could not die. His spirit moved to the body of Guru Angad Dev, who became verily Guru Nanak himself. So the Light of Guru Nanak continued to shed Its lustre through Ten Human Forms, called the Gurus. Guru Gobind Singh, the last of the Ten Gurus, passed on this Light to the community as a whole as the collective Guruship under the spiritual guidance of the Holy Word of the Gurus (Guru Granth Sahib) for all times to come. In this way the Guru perpetuated his physical existence for all times to come.

Bhai Gurdas, the contemporary Sikh savant of Third, Fourth, Fifth and Sixth Gurus, described the succession of Guru Angad as under—

"Angad got the same 'tilak', the same umbrella over his head, and was seated on the same true throne as Guru Nanak.

The seal of Guru Nanak's hand passed on to Guru Angad and his sovereignty was proclaimed.

He left Kartarpur and lit the Guru's lamp in Khadur.

.....
Shortly after the appointment of Guru Angad, Guru Nanak departed this life on the 10th day the light half of the month of 'Assu', Sambat 1595 (1539 A.D.) at Kartarpur."

People, who heard this sad news of the demise of their Most Beloved Master flocked at Kartarpur. The sacred remains of the Guru were cremated on the banks of the river Ravi, where a magnificent gurdwara stands now in his revered memory.

PART II

TEACHINGS OF GURU NANAK DEV

"There is only one Truth;

All else is vanity and vexation of spirit."

(GURU NANAK—ASA-DI-VAR)

CHAPTER XI

SEARCH FOR A PURPOSE

How can we lead a true way of life? (Japu Ji, Stanza I).
The gulf of the world is considered impassable; how to cross it. (Sidh Gosht—Guru Nanak).

For what purpose does the man come into the world :

And how he can lead a useful and meaningful life?

(Ramkali—Kabir Ji).

The aim of Guru Nanak Dev's teachings is to make most of our lives. Man should make best use of his ability and capacity with which he is endowed. This can be done only by maintaining true relationship for union with this Creator. Who is the embodiment of all virtues, and it is through Him that one can establish meaningful relationship with his fellow beings.

It is an admitted fact and stark reality that an overwhelming majority of the people do not make use of their potential and fritter away their energies in wasteful pursuits. They may be well versed in their vocation but they may not succeed in life as a whole. The great obstacle to be successful in life is our defective approaches to the problems due to ignorance. Most of the people have no capacities to adjust themselves to the circumstances or to develop their personalities, as they do not know the way to do the things, or are misled by false beliefs. The art of successful living is the art of entering into the right relationship with whom we have to deal with. To master this art we need all the understanding we can gain about ourselves and our place in the universe.

CREATION

It is acknowledged by all that man is the Nature's highest of all the Creation. The familiar story is that there was a time, when the planet on which we live, was a hot gas. It flickered off

from the Sun, then it is cooled and in the primordial sea tiny specks of life appeared. Subsequently, there was the plant life on the shores, migration of animals from sea to the land and evolution of Man. The story further proceeds to state that there will come a time when the earth will be unable to support life of any sort. The Sun will die out and so will the stars. The general verdict of the story is that the entire cosmos, which had its beginning, will surely have its end. All that has been created is under a death sentence. The cosmos will last immeasurably longer than living creatures, but it will not last for ever. The universe has its life span and its restless energy will reach a dead equilibrium. The same ideas of mortality of all what has been created have been expressed by Guru Tegh Bahadur, the Ninth Nanak—"whatever we see will all be destroyed—*jo disai so sagal binasai*. The Guru then poses the question about the purpose of such a creativity, and also about the place of man in this wonderful and utterly baffling universe.

We learn from Guru Nanak, the way to establish relationship with God, the veritable only Reality Everlasting and nothing less than this can provide life with meaning. This means more than holding a purely intellectual approach to the existence of God much less an agnostic belief. It is a hunger for a direct communion, a positive, unmediated experience. God's presence is to be felt and not merely observed. He is to be loved, rather than to be acquainted.

"God, the True One, is identified with Energy, and it is from Him came the wind, from wind water was brought into existence and from the water, matter was created" (Sri Rag, Guru Nanak). Space is the fifth element constituting the creation. For a very long time before the act of creation, there was complete state of dissolution and God was only existent. God was then absorbed in love with Himself (Maru Sohilai—Guru Nanak). God in that state was Formless and without any attributes—"Nirgun". As God is 'Love', creativeness is the inherent quality in Him. The essential trait of productive love is union with an object, something outside oneself and at the same time retention of one's own entity (separateness) and integrity. It is an experience of meeting with others for sharing each other's qualities, by which one fully unfolds himself. God was absorbed in love and has the creative

qualities—this He liked very much.

God created this world, and manifested Himself in His creation. Be it remembered that the essential feature of creative love is one's own retention of separateness and integrity, while sharing qualities with others. God retained His separateness, individual qualities, after his act of creation, when He became manifest Himself. This is the essential and the central point of Guru Nanak's teaching, which must be clearly understood to enable us to understand his basic teaching. Even after the act of creation, God is 'Absolute' or 'Transcendent', (beyond the approach of anybody as He was before the act of creation) and at the same time 'Personal' or 'Immanent', having the qualities of creativeness and is related to His creation; verily manifest Himself in the creation.

Guru Nanak states—

"Thou hast created the world,
Thou dost ever stand in the midst of Thy works,
But, all the same, art ever aloof and away from them all."

(Var Sohi—Slok)

"The Infinite, the Absolute, aloof from all,
Timeless, Unborn, Confined to no race or creed, unpolluted,
Inaccessible and beyond comprehension; Having no form,
no features, no shape; such is He. But an earnest persistent
search reveals Him in dwelling in every heart.

(Bilawal—Guru Nanak)

It is for the glorification of the productive love, God creates the universe. Evil and suffering exist alongside love and happiness. Good comes out the evil, as the unruly and destructive elements in the universe subserve a higher purpose. The strife between good and evil produces activity and ceaseless transformation of character from the lowest level to the highest type. The man desiring union with this Creator leads a life of objective love by rising above his irrational passions. Thus one has to cross the obstacles in his journey towards God. The obstacles are the necessary stimuli which give added strength to the individuals. Attainment of union with Him after a long separation is greatly glorified and honoured. Guru Arjun, the Fifth Nanak says, "This universe has been created for the

glorification of saints only" (*jeh abgat bhagat teh aap, jeh pasrai pasar sant partap*). "It is for the creative love, God created this universe. This is the purpose of His creation. God himself is present where there is creative love" (Sukhmani—Guru Arjun). As God is love and is Himself engaged in creativity and has created man in His own image, there is an inborn instinct in all living beings to transcend themselves in creative activity. As such God in both the states as the Supreme Being and as manifested in His creation is engaged in creative Love. This is therefore the highest aim in human life and is the only way for union with the Creator.

MATTER

As stated above God created the five basic elements and from these elements He created the Matter by the act of His will. Matter is a perpetually active principle compounded of what are called the three qualities "Gunas", these are known as "Sattva", "Rajas" and "Tamas".

SATTVA	means goodness, purity and brightness. It gives health. It attracts pleasantness and knowledge.
RAJAS	means energy, passion, craving and attachment. It makes persons to work.
TAMAS	means ignorance. All souls are deluded by it. It causes sloth, lethargy and sleepiness.

These three qualities of the Matter produce three types of characteristic thinking in persons. These three types of thinking in correspond with the three layers of human psyche, namely Id, Ego, and Super Ego, details of which are given in Chapter 13.

According to the Bhagvad Gita when all the doors of the body are illuminated by knowledge, it can be assumed that 'Sattav' is predominant, when acquisitiveness, activity, the undertaking of works, impatience and craving arise, that is due to increase in 'Rajas', when there is neither illumination nor activity but only sloth, delusion, that is due to an increase of 'Tamas'. Sikhism, however, does not agree with this view as will be evident from the succeeding chapters.

GOD

Guru Nanak believed and preached oneness of God and equality of mankind. God is the Creator—and common Father of all living beings. The Energy that emanated from Him is called the Primeval Force, which is instrumental in creation of this world.

The Guru described God in Japuji as under—

"One unchanging Supreme, Ever Existent, the All pervading Pursha, the Creator, without Fear, without Hate, the Being Beyond time, Not Incarnated, Self Existent and can be realised by the Grace of the Divine Teacher.

He can neither be appointed nor created and is Self Existent.

We hear about Him through the Divine word. He is the knowledge and He prevails everywhere.

He is the actor in the three psychic layers defined as Siva, Vishnu and Brahma.

He is also the Primeval Force known as Parbati and Laxmi."

In Sorath Rag, Guru Nanak defined God as follows :—

"Invisible, Infinite, Incomprehensible, Unperceivable, Timeless, Without Destiny, Without Caste, Without Birth, Self Existent, Without Attachment and Without Apprehensions."

All living beings owe their origin to Him and to Him also shall they all finally merge. Till such time perfection is attained and there is a struggle between good and evil in the persons, they continue to be born and reborn.

Many names have been given to God, which express His attributes. Most commonly He is treated as the loving Father and is depicted by the symbol of Sword. The details of the symbolic meaning of Sword are given in Appendix 2. The food articles offered in prayers are deemed to be accepted by God by the touch of the Sword. "May the food offered be acceptable to Thy Tongue." Tongue (speech) is symbolised by the Sword and is considered Divine.

CHAPTER XII

DEVELOPMENT OF MAN'S INSTINCTUAL LIFE

The first stage in a child's life is the period within the mother's womb. In the womb the baby is care free about its needs and security and for all intent and purposes is the part and parcel of mother's body.

On birth the child comes in contact with the external world but still in early stages remains almost completely dependent on the mother and others attending him.

The first dynamic source of human impulses is the life Instinct. Guru Nanak has called this instinct as "Sanjog—Union". This drives the individual to all the positive manifestations of life of reciprocal attraction, union and constructiveness. This finds expression in sympathy, spiritual love, friendship, admiration, affection, enthusiasm, tenderness, devotion and the sexual activity.

The second source of dynamic impulses is the aggressive or destructive or death instinct. Guru Nanak calls it "Vijog—Separation". It accounts for such feelings as antipathy, aversion, malice, hate, anger and rebellion. There is the tendency for separation, elimination and destruction.

Life Instinct works for growth, development and union, which are characteristics of life. The other 'Death Instinct' works towards decay and annihilation. Guru Nanak in Japu Ji says—*"Sanjog Vijog doai kar chalavai, laikhai aawai bhag"*—"God has created 'Life Instinct' and 'Death Instinct' in the living beings and thus exercises His Will on all."

Guru Nanak has thrown sufficient light on development of the instinctual life in man in his various stages of life. Particular attention is invited to the Guru's compositions in "Sri Rag-Pahre". The Guru states—

"In the first watch of the night, the man who is sent to this world on a profit business, is cast in the womb. He is with head downward and does penance and prays to God.

.....

In the second stage, he is handled as a toy from hand to hand and dances about.

.....

In the third stage he becomes instinctually fixated and is allured by the beauty and riches.

.....

In the fourth stage, the man finds himself completely helpless to get out of the trap, and leaves the world.

....."

In 'Majh Ki Var', Guru Nanak explains,

"At first, one is in love with the mother's milk and attached to her breasts.

Secondly, he becomes conscious of his mother and father.

Thirdly he knows about brothers, sisters and other relatives.

Fourthly, he becomes fond of playing.

Fifthly, he cherishes great desire for eating and drinking.

Sixthly, he is blind with sex cravings.

Seventhly, he accumulates wealth and builds a house.

Eighthly, he becomes mad with anger and hate.

Ninthly, he grows of age and the physical strength is lost.

Tenthly, he dies and the body returns back to the earth."

The detailed study of instinctual development will greatly help us in the understanding of the subject.

FUNCTIONS OF THE MOUTH

The child on birth begins to be fed from mouth. Earlier, in the womb he was automatically fed through the umbilical cord. The baby's body needs food, but its emotional nature demands as much of warmth, closeness, affection, as he had enjoyed when

he was in the womb. Unless the mother can give him love as well as shelter and nourishment, he will not start life well. Nature has endowed the mother with feelings of care for the child. Just as the breasts secrete milk to feed the new born baby, so emotional attitudes, such as tenderness and affection, are normally displayed instinctively. The mother instinctively develops the affection for the child, who craves for it. This is what we understand for the maternal instinct. The maternal love has the characteristic trait to sacrifice her all for the child unconditionally. If this instinct is weakened due to certain causes (the child may not be wanted), the mother feels that the child is a burden.

The child is fed on mother's breasts. When it gets the warmth of her body and milk for sustenance, its needs are completely satisfied. But when it is separated from the mother and it feels something wanting in it, it becomes restless and uneasy. The child then feels lonely, fearful, insecure and at times frustrated. It feels impatient and greatly disturbed if the hunger is not satiated at once, as it had never experienced such delays in the womb. The child feels at ease as soon as its needs are met. In his early life man thus learns to distinguish between pleasure and pain. He develops the instinct for avoidance of what is unpleasant. It is, however, much later he gets the understanding of more lasting pleasures, in pursuit of which he prefers to sacrifice the immediate pleasures of temporary nature. In earlier stages the child has no sense to realise the difficulties of others for non-fulfilment of its desires at once. He gradually develops the sense of toleration, when he sees that his impatience does not help him in the matter. Gradually he begins to realise that he has to cooperate with those on whom he is dependent, as merely his intolerance does not help him much. He learns that a certain amount of patience is necessary. The limits to his patience become wider as he grows older. If the child is not properly handled and does not have proper understanding with those on whom he is dependent, he will become an abnormal man and shall sulk or fly into rages at the slightest frustration.

To start with, the child's initial demand is satiation of his hunger and this is done by drinking milk. He begins to think that whatever he needs should be incorporated in himself through

his mouth. In adult life the desire for knowledge and the activity aimed at satisfying this desire are actually another form of the demands of the mouth to incorporate. We actually speak of the thirst for knowledge or 'devouring a book'. In German it is customary to say 'to suck the breast of knowledge'. The university is called 'alma mater' (the nursing mother). The mouth also teaches the child the various types of instincts for self preservation or otherwise. We use such phrases as "to swallow an insult", "to eat the bread of despair", "to be consumed with anger", or "to be eaten up with jealousy".

Primitive man, whose oral aggressive instinct appeared in the practice of cannibalism, believed that he could acquire the positive qualities of the enemy (or animal) he had killed through eating him. This belief is intimately connected with offering of sacrifices of animals and men and passing on of our own ills on others and grabbing what is best in others in ourselves. These ideas are of great emotional value and become part of our psyche. The rites of primitive peoples and also the eating of Host in Christian ceremonies, betray the same motive of physical incorporation of our habit of acquisition. Loss of appetite is a defensive symptom to our cannibalistic tendencies of greed to grab things from others. This symptom also appears on melancholic depression after the loss of an emotionally significant person or possession.

As the instincts and impulses emanating from the function of the mouth are both pleasurable and painful frustration, human beings develop the tendency to feel love and hatred toward the same object. Hate or aggression becomes a part of human nature.

The pleasure of eating and eating together make significant imprint on our mind and our interrelationships. Furthermore the mouth has a very obvious role in our love life and its some manifestations such as kissing is accepted between close relatives and in religious functions as well, despite its erotic nature. Substitutive oral gratification is found in gum chewing, smoking and drinking. Those who grow up immature are always found in want of something to eat and to possess. The Guru calls it "trishna agg"—the un-quenchable fire for acquisitiveness.

TOILET ACTIVITIES :

Gradually the baby finds it an agreeable sensation to delay the act of excretion. At first he had learnt the most pleasurable sensation of sucking at the breast, but now a new source of pleasure has been discovered and he learns to exploit it. It is a problem for the mother to train the baby in toilet habits. The child shows an intense interest and even pride in his excreta. The child loves his excreta as something of his own creation. He feels that this is something he can offer as a gift in order to please, or withhold and displease. But to his utter disappointment he finds that the thing he has to offer is not at all welcome and acceptable. If he performs his toilet duties in a prescribed manner and time, the mother gives the approval and if he refuses and soils his clothes, she shows her disapproval. Further, if mother tries to train the child in clean habits too early and the scolding that follows his lapses is too severe, he experiences a sort of conflict within himself in the similar way when his demands to be fed at the breasts were delayed. His frustrations now come with redoubled force. He now resists from being cleaned, refuses food and cries. The high value that the mother and the society place upon cleanliness means nothing to the child. He tries to avenge the wrong done to him. He has made an extremely dangerous discovery, namely that he can get positive pleasure from hurting those, who are severe to him.

The child actually derives pleasure from defecation. There is the direct elimination pleasure experienced, when the lower rectum and especially the sphincter area are stimulated by the passage of the fecal masses. Retention of fecal masses leads to congestion of the rectum which gives rise to localised pleasure. There is also pleasure felt by the child when the feces touch the lower part of the body. Still another source of pleasure is from the excretory product, which stimulates other sense in experiences of seeing, smelling and touching. This explains the tendency of the child when he drags himself along the floor or rubs against the edges of his chair or slides his buttocks on the steps.

The fecal substances are regarded by the child as part of his own body and is regarded as the prized possession. This equally applies to other discharges from the body viz. urine, nasal excreta, perspiration, ear wax, saliva from mouth, and in later

life sexual substances etc. We often observe children eating their nasal excretions. This love of dirt sublimates into love of mud, then to granular and solid substances (sand) and finally to small compact objects with a clear, smooth or shiny surface (shells, buttons, coins). The significance of these materials is retained in his unconscious steps finally leading to the love for money, which is considered to be the essential part of the self.

Prodigality and stinginess represent the two extremes in the lack of objectivity in the love for possession, determined chiefly in the toilet training. Often a wealthy man falls an easy prey to anxiety or desperation if he suffers a minor financial loss.

We have already spoken of the aggressive attitude of the child as a result of the toilet training. The indication towards cruelty plays an important role during this stage. He can freely use his arms and legs in addition to the use of his teeth. The child is first given to destroying toys and other objects within his reach. His aggressiveness then extends against the animated objects. He especially torments the animals. He then develops aggressiveness towards his brothers, sisters and playmates. Wrangling, maliciousness, contempt, nick names, derision, insults and tattling to adults become his character trait. In association with the erotic element in this phase, he develops an aggressive tendency of 'Sadism' and the passive of which towards self is 'Masochism'. Both Sadism and Masochism are composite instinctual manifestations in which the aggressive impulse (Death Instinct) mixes with the erotic (Life Instinct). In the normal marital relationship the male tends to be more active (sadistic) and the female passive (masochist). Another outcome of this phase which accents the motive of retention is found in the tendency to make collections. It is this tendency which makes men as the artists, scientists etc

PHALLIC STAGE :

The life energy then finds its expression in the genital organs. The male children are attracted towards their mother and the female ones towards their fathers. In normal children this peculiar relationship is soon dissolved. Under threat of castration, more implied than explicit, the child relinquishes all infantile sexuality. The child becomes well aware of his position and the

Reality Principle is now well established.

The life force is diffused all over the body of an individual, though more concentrated in some areas than others. The lips, the anus and the sexual organs are particularly sensitive. It is chiefly by contact with these that the child is stimulated. The child actually is not capable of incestuous relationship with this mother. He, however, kisses his mother, caresses her and enjoys being kissed and fondled. Although the child has no sexual feeling, yet the pleasure derived from such physical acts is the same as the adult would have by sexual intercourse.

If the child does not form positive relationship with his parents, his life will be most unhappy. The child will be haunted by the fear that he is alone and helpless and that his parents will desert him. It is also true that the child is the rival of his father for his mother's possession and love. The umbilical cord which was severed at birth still remains as a psychic bond holding them together. The child wants to replace his father and wants to be in his position of authority. This rivalry often shows itself in various acts of aggression on the part of the child. His relations with father are negative and unconsciously he wishes to get rid of or even destroy, the father in order to do away with his authority over him.

It is essential that the child should come to terms with his father and also love mother. He has to accept the father's authority, whether he likes it or not. The most satisfactory adjustment he can make is to learn to like it—to love his father as well as his mother. It is the parents' responsibility to train the child in this manner.

The naughtiness of the child is merely the outward symptom of his real inner distress. Parents fail to adjust themselves to responsibilities of family life. It is due to the reason that their own parents were maladjusted. A vicious circle is therefore created. The children do not find themselves to be happy in such a state nor do they find happiness when they become the parents. This inability to establish positive relationships is therefore passed on from generation to generation. Indeed the environment acts like heredity for all practical purposes. And so one unhappy home breeds another. The early training received by the child in his own home goes a long way in the formation of character. The

prayers said at his mother's knees and the general example set by his parents have an indelible effect on the child. Those who have experienced such a background can never forget it. If the training, however, is severe there is likely to be a reaction. The parents who at one time found themselves at the mercy of the authority of their harsh and dominating parents, find opportunity now to exercise their authority on their young ones. They may teach religion to the child but this has the opposite effect. The child, who is forbidden to touch his toys and forced to listen to long sermons, often rebels, when he grows older. Many agnostics had strongly religious parents and many children of agnostics react in the opposite way by becoming religious. The mental integration is very largely dependent upon the harmonious mental growth and development, failing which conflicting tendencies and motives do not permit discharge of psychical energy in the proper way. Great importance is therefore attached to the influences an individual receives in his early life in his various family relationships, especially his adjustment with his father.

There is a close correspondence between the attitude of the child towards his parents especially father and that of man towards the superhuman powers which he personifies as God, the Divine Father. In both cases an individual's life and destiny are controlled by powers that seem, in comparison with his own insignificance. In both cases the happiness and the very existence of the individual is dependent upon the beneficence and approval of these powers.

GENITAL STAGE :

This onset of puberty brings about the sexual activity in its real sense. The earlier stages mentioned above are the manifestation of the same instinct at various levels. Even after puberty, we find that the sexual energy which should display at the genital level, is not arrested at earlier levels. The habit of biting fingers and thumb sucking is found in grown up persons. The same is true of bed wetting, lisping and stuttering. The adults have the same habit of passing urine and sometimes stools, when confronted with a dangerous situation.

The sex urge which impels the male and female to the union

is the most powerful of all instincts. It is this tremendous laying that leads to procreation.

Man is the highest of God's creation. He has the visible material body, which is brought into activity by the invisible potential of the soul, representing the Invisible God. Mind is the mechanism, which represents the Soul. The body needs material substances for its growth and fulfilment of its various needs. It is true, if the body is neglected, then its organs begin to deteriorate. But Mind is the real source of strength to the body; a perfectly developed body is useless, if it is not controlled by a well balanced Mind.

Guru Nanak teaches us the existence of Two Most Powerful Forces in this world—(1) The Spiritual Dynamic Life Giving Force, (2) The Force of Materialistic things leading to death, as all material things are lifeless and lead to Death. If man leads a truly spiritual life and cultivates his Mind in good society in loving God and life, he will lead a creative life. The unlimited potentialities of Mind then unfold themselves and these energies are usefully utilised to the benefit of the self and others. Such a creative Mind is NEVER in dearth of any material needs. If man considers his material needs as his goal, he becomes power seeker and destroys himself both morally and physically in leading a life full of jealousies, rivalries, hate, aggression, cruelty and egocentricity. He loses his self confidence and is always dependent on others for his ever increasing material needs. Such a man is anxiety ridden and always feels unhappiness, physical danger, helplessness, loss of self esteem or threat to his very existence—he is self alienated. This is born out of one's own internal impoverishment, inflated expectations, which are a by-product of dependency on others. If expectations are unfulfilled, they produce profound feeling of hostility. The Guru says that they are never reliable persons, as on slightest* frustration they show their resentment and desertion.

CHAPTER XIII

**FORMATION OF CONSCIENCE AND
SENSE OF SOCIAL ADAPTABILITY**

"When the Life Force became united with the matter it gave rise to the psychic apparatus of three layers."

(Japuji—Guru Nanak, Stanza—30)

We have seen that the first social relationship of the child is with the mother, and then with father and other members of the family. The parents, particularly the father is an overwhelmingly powerful adult figure to the child, and functions as the leader of the house. The child is dependent on parents for protection and gratification of his desires. Parents cannot fulfil all the desires of the child which are curbed. This curbing produces conflict in the mind of the child. He harbours fears and hostility against his parents, whom he loves most. He, however, subsequently realises that there are other children as well who also equally lay their claims on the parents and that he is not the only one whose demands have not been fulfilled. In this way he adjusts himself to the environments. He voluntarily out of regard for elders conforms to their requirements instead of getting their displeasure. This internalised code of socially accepted rules is called the conscience. However, there are avenues open to the child for escaping the situation if he does not get the proper training. If the child learns to identify himself with those in authority that is father or mother and imitates to act like them, and not what they ask him to do then he will not develop a healthy conscience. We often observe children acting as mock parents and teachers and asserting their own authority. This actually has happened in religious sphere also, as we shall discuss in more details later, that man identifies himself with gods and even tries to incorporate within him all of them to let his own authority known to others. Guru Nanak repeatedly said that we must not lose our real self. We should obey the commands of the Preceptor and not imitate

him. (*jo gur kia sakar kamao, gur ki karni kahai dhao*)—Ramkali, Onkar.

THE PSYCHIC APPARATUS :

(1) Id. The child on birth is completely self centered. Stimuli are transformed into instincts only after birth. The part of our thinking which caters for primal drive of our instincts is called Id. This makes reckless demands for immediate gratification and rides rough shod irrespective of the feelings of others. This is the power house of the instinctual energy. It is only destructive when it is uncontrolled.

(2) Ego. Out of Id emerges the Ego, which is partially a representative of reality, even though at bottom it may sympathise with the instinctual demands of the former. Under the pressure of the powerful reality, Ego has had, willy nilly, to identify in part with the external reality and bids the Id to adjust to it for the ultimate good of organism. The Ego thus originates from the Id and makes social adjustments with the environmental conditions for the ultimate betterment of Id and the organism—the instinctual needs of Id are deferred or put into use in a socially acceptable way by the Ego for the greater interests of the former. Only in perverted persons the Ego would pay greater regard either for reality at the cost of the Id or allow immediate gratification of irrational desires of the Id without regard to the reality. Ego thus functions as the self preservative instinct.

(3) Super Ego—It originates from Ego—a very similar process—identification with special part of the reality—with moral and social requirements. Ego gives in to the judgement of the Super Ego, where necessary, and the individual takes suffering on himself in the larger interests of the society, morality and justice.

The Super Ego operates the controls. It holds up an ideal of the sort of person we ought to become. Its function gives us standard of right and wrong.

AUTHORITATIVE CONSCIENCE :

Parents, teachers and other ideal figures make an imprint on the child's mind. Their commands and prohibitions are internalised in his mind. For any breach of the internalised code

of conduct, the child feels a sense of guilt. The attitude of parents to sexual activity is more stern than other types of naughtiness. For such lapses on the part of the child, his sense of guilt is more acute. Here the guilt feelings and fear of consequences are very painful and the child develops as a result physical ailments. We observe that the fear of consequences leads to guilt feelings and is the basis of formation of the 'sick conscience'. The fear of conscience is the most dangerous type of control a parent or teacher generally introjects into the mind of the child. Instead of having any objective view of the lapse which the child has committed, his subjective guilt feelings are diverted to the conscious mind, and as such, the impulses which led to the crossing of the barriers in committing the lapse, remain unmodified. Gradually the guilt feelings become so much internalised that in normal dealings human beings find no conscious explanation for any wrong done by them, which their unconscious accumulated guilt feelings give them a horrible sense of guilt. Especially the children project their sense of share for the lapses on others and imagine that others are ashamed of them. This further increases their guilt feelings.

The situation becomes worse when the child projects hostile feelings upon the parents, for fear of punishment from them. To quote Dr. Stephen, "the child projects its own unacceptable impulses on to the outside world and it is these very same projected impulses of its own which it introjects and sets up itself as its Super Ego. This means that if for instance, it experiences primitive impulses of rage or cruelty from which it takes flight because its ego is too weak to manage them it may be obliged to deal with them, instead, by externalising them, by projection on to its parents and thus it builds up a fantastic picture (called the Imago) of these outside people modelled on its own impulses, and when such an Imago is introjected to form the child's own Super Ego this will behave ruthlessly and cruelly to its unfortunate victim, just as savagery in fact as the child wanted to behave when it experienced the impulses, which in its panic, it was driven to project outside itself. The same vital energies which provided the driving force behind the child's own impulses of cruelty, revenge, murder, or whatever it may have been will now reanimate the introjected Imago which constitutes its

tyrannical and Cruel Super Ego."

Most people never develop beyond their infantile Super Ego. There is a conflict in them—they obey the commands of the internalised prohibitions and at the same time rebel against the rigidity and compulsions. They thus develop the perfectionist character trend to restrict their lives to the narrowest limits. The least deviation from the idealised conceptions is considered by them as immoral. They live in their own obsessions and have closed mind. Their first reaction is to oppose any new thought or idea or belief. These people are ever slave of their narrow beliefs and are ever afraid of freedom. They are afraid that the impulses may not prove too strong to which they may not have control. Hence unconsciously they cling to the authoritative conscience and at the same time hate it. They are helpless to their own State of Slavery.

MORAL CONSCIENCE :

Moral conscience is closely linked with the Super Ego. We pass from the one stage of moral development to the other when as children we obey our parents out of love and regard for them. We obey not out of fear but out of our love impulses. To quote Dr. Stephen again, "the particular code of behaviour enjoined varies with the standards set up by the parents (or other admired models) and with the prevailing culture, it may be exacting and may demand renunciations, but the child's wish to obey in whole hearted and not divided against itself by secret rebellion. It is a loving Super Ego, and it might even be described as "free", voluntary self regulation following a model which the child has assimilated and made its own, in contrast with the "Compulsive" submission to an external law which is imposed by the kind of hate Super Ego. Willing obedience to a loving Super Ego is sometimes described by Freud as following the Ego Ideal, and it might be useful to adopt this word and keep the word Super Ego for the punitive kind of conscience which is motivated by fear."

There are thus two types of 'Conscience'—one is authoritative and the other is 'humanistic'. The former is like a dictator, requires compliance with external authority—authority of father or its substitutes in every walk of life exercising control over us. In

formation of 'humanistic conscience', we develop our own concept of the things in relation to others. Conscience judges our functioning as human beings. It is a knowledge within ourselves. It is full of compassion and love in dealing with the human problems.

"Actions, thoughts, and feelings which are conclusive to the proper functioning and unfolding of the total personality produce a feeling of inner approval of rightness, characteristic of the humanistic "good conscience". On the other hand, acts, thoughts and feelings injurious to our total personality produce a feeling of uneasiness and discomfort, characteristic of "a guilty conscience." Conscience is thus a reaction of ourselves to ourselves. It is the voice of our true selves which summons us back to ourselves, to live productively, to develop fully and harmoniously—this is to become what we potentially are. It is the guardian of our integrity—humanistic conscience can be justly called the voice of our loving care of ourselves. The "productive orientation" of personality refers to a fundamental mental attitude, a mode of relatedness in all realms of human experience. It covers mental, emotional and sensory responses to others, to oneself and to things. Productiveness is man's ability to use his powers and to realise the potentialities interest in him. If we say he must use his powers, we imply that he must be free and not dependent on some one who controls his powers. We imply furthermore that he is guided by reason, since he can make use of his powers only if he knows what they are, how to use them, and what to use them for. Productiveness means that he experiences himself as the embodiment of his powers and as the "actor", that he feels himself one with this powers and at the same time that they are not marked and alienated for him. Productiveness is an attitude which every human being is capable of, unless he is mentally and emotionally crippled." (Erich Fromm). To be humanistic is therefore to be productive of things pure, honest, lovely and virtuous.

Development of moral consciousness in an individual is most desirable, such a person has the capacity to accept the responsibility for any wrong doing. In such cases fear of consequences plays the secondary role. In this way the Ego (Self or the consciousness of the reality feeling) comes to the voluntary

terms with the Super Ego. Anxiety is thus matured into guilt, and this is a healthy development, and is the basis of ethical living. Here the basic aim is to conform to the ideal, not on account of the reaction of others for disapproval of the behaviour but disapproval of it by the Self. The Super Ego withers away. Ego (Self) and the Super Ego (Moral code) have been formed into one structure and all conflicts between them have ended. This is an ideal stage of human personality and such a state is not achieved all of a sudden but requires a long training. Greatest emphasis has been laid down by the Guru on formation of healthy conscience, and subsequent union of the Self (Ego) with it to form one whole Moral Self.

Healthy conscience is verily the Divine Teacher (Sat Guru) and also God Himself present in the man. In Sikh Scriptures practically every composition refers to the submission of the Self (Ego) to Conscience (Sat Guru) in love and to the listening of the voice of conscience (Guru Sabad).

Development of conscience in man is his great moral achievement. But it has in it the seeds of distress, down fall and the disease. No one can dodge his conscience, it becomes one's relentless foe and tortures him beyond measure. It cannot be placated and even does not take pity when man is ahead in most difficult situation. It makes man hear its voice and punishes him. Happiness lies in resolving the conflicts between self (Ego) and the conscience (Super Ego)—the Self should be united with the conscience out of love to form a Strong Moral Self—the Guru calls such a man as "Gurmukh".

CHAPTER XIV

CHARACTER FORMATION

THE UNCONSCIOUS MIND

"The proud man is very obdurate, but the effect of his resolve is like the house of sand built by a child on the Sea Shore. When the waves of sea (unconscious desires) surge upon the structure, it crumbles down to pieces in no time."

(Guru Ram Dass—Bilawal)

Our nerve cells and fibres receive the external and internal stimuli. The cells register and store the effect of each of the stimulus. The effect of the actions we do is never wiped out. As we become drunkards by so many separate drinks, so we become Saints in the moral world by so many separate acts. This is the basis for the formation of habits and the unconscious mind in us which unknowingly represents our true self unchecked by the censor of the conscious mind. So we have two elements in our psychic structure, one part of us is perfectly sincere and expresses willingness to do the best, we can for ourselves and other people. This is the function of a healthy Ego or the sense of reality. Unconscious mind (Id) however plays ducks and drakes with our conscious desires, sabotages every respectable purpose in order to indulge in its own desires.

It has been experimentally proved that when the control of the conscious mind is temporarily removed, the disturbances that had long been forgotten, have been recalled, as we find in alcoholics and other drug addicts. These are so painful or shameful that these go to prove that there is some mechanism in the mind which repressed them. These repressed experiences and feelings during sleep get loosened by the conscious mind and appear in the form of dreams. These repressed ideas having no control of the conscious mind, form images of our dreams and

are the raw material, the unsmelted ore, in the deepest layers of the mind. Dreams are the wish fulfilments of our those desires which were repressed as unfulfilled for any reason in the conscious state. Dreams appear in various symbolic forms. If we had some murderous tendencies against the ones we hate, but could not be materialised, these very tendencies can reappear in dreams, for example, we may dream that we are shooting a tiger instead of killing the person we hate. The unconscious mind has the language of its own. Instead of expressing what is desired in plain language it uses symbols. There are remarkable similarities in the symbols used in various religious and cultural literatures although these emerged in widely separated parts of the world and had no ordinary contact with one another. The Sikh Gurus also used this symbolic language in the Sikh religious literature in abundance.

SUBLIMATION :

Repression is a mechanism of regulating the crude drives of instincts. When it is too severe to exercise restraint, we experience tensions. There is another positive way to consume the surplus energy generated by the morbid instincts. This force is directed to other useful purpose and the process is called sublimation.

Society has to domesticate man and check his aggressive tendencies and basic impulses. In consequence of this suppression of natural impulses by society some thing miraculous happens. The suppressed drives turns into strivings that are actually valuable and thus become the human basis for culture. If the amount of suppression is greater than the capacity of sublimation, individuals become perverts and it is necessary to allow the lessening of suppression. The wasted energy can be drained off through sublimation and by erotic pleasures. For example unmarried women interested in children may give expression to their repressed maternal urges by engaging in orphanage work. Individuals with strong feeling of hostility can seek the outlet for their aggression in vigorous house cleaning, wood chopping, hunting, digging in the garden or surgery. The jealous sister turns the protective nurse. A boy who had an impulse to burn down

his father's garage becomes chief of the fire prevention programme. In this way internally directed aggressiveness disappears and external aggressiveness is directed only towards external dangers. Greatest emphasis has been laid down in Sikh scriptures on sublimation of our instinctual desires to socially acceptable pursuits. The Guru often states that these instinctual foes have been befriended and have been engaged in useful productive ends. All aggressive energy except the small quantity necessary for self defence against real dangers, is to be turned into useful channels and employed in the services of humanity and in loving God and His creation. Aggression, destructive energy is thus effectively denatured and by a shift in object and modality it becomes constructive. This is what precisely Sikhism stands for. According to the Sikh teachings a normal individual is one who is able to invest his love in God and his preceptor (Guru) and see Him equally loving in all humanity. His aggressive tendencies should be sublimated to protect, support and foster a fuller realisation of the love life.

Guru Arjan says :

"By submission of the self in complete love and harmony to the Super Conscience (meeting the Guru) we learn the correct way of life. We while enjoying the normal pleasures of life (in preservation of our life) also get deliverance from the complexities of life."

(Var Gujri)

CHARACTER FORMATION :

The character consists in the strength of the Ego to deal with the external situation. This evolution of the Ego may also be called rigidity. Its meaning is the protection of the Ego against the external and internal dangers. Man is rightly called the Ego defending animal. The strength of the Ego operates variably according to the pleasure, unpleasure principle. In unpleasurable situations its strength increases while in pleasurable situation it decreases (*dukh daroo sukh rog bhaia*—Guru Nanak, Asa Rag). The degree of character mobility, the ability to open up to a situation or to close up against it, constitutes the difference between the good and the bad character.

The Guru says that in human nature there is striking ambivalence of Love and Hate—the Forces of Union and Separation—The Good and Evil—To whom we love, we hate most. The child loves his parents when his needs are fulfilled by them and hates them when he is frustrated and feels the burden of discipline imposed on him. Sometimes we are greatly emotionally disturbed with hate against some one whom we loved, we try to keep our outward poise by subordinating the emotions of our minds. We forget our hurts and fears and try to behave in the civilised manner. We keep our memories buried deep in our unconscious mind. We become conscious of these when these are stirred up again. Being thus provoked, we inadvertently do what in our fully conscious state would never approve of them. The inner tensions are burst out with little exciting causes. The struggle between our hostile impulses and our loves goes on in each of us—either in occasional temper tantrums or in never-ending state of war. Ordinarily, every one of us would say that we have a sense of justice, logic and intelligence. But if we closely examine, we shall observe that our opinions and decisions are prejudiced by our likes and dislikes. The question is how we can attain the emotional maturity where the aggressive tendencies in us are completely eliminated and the rational noble tendencies predominate in us. The answer is that the emotionally mature person makes use of his destructive instincts to give him pleasure in countless harmless ways, in expressing his emotions in prayers, in singing of devotional songs, in doing useful work of various types and so on. He inwardly turns his aggressive instincts into useful pleasurable pursuits.

The emotional maturity does not go hand in hand with intellectual maturity. The most highly developed intellectual person can be emotionally immature. The more learned are proud of their learning and consider others as the insignificant ones. In the life story of Guru Nanak we have already observed that the Guru had to encounter many a situation with aggressive and proud learned religious leaders. "The learned one is a fool, if he is proud, greedy and lustful." (Guru Nanak—Var Majh Rag). Our emotions play thousands of tricks in our thinking and make most subtle effect on the decisions that we make.

Since we do not understand the ways of our unconscious mind and its aggressive impulses, we generally are taught to repress them or suppress their demands when they are socially unacceptable. When we leave our instinctual emotions repressed as such, then the dammed up emotions cause us to rebel against the social laws—the barrier of Ego keeping the emotions repressed is broken down. The function of the Ego is set naught and we display the animal in us recklessly. The excesses thus committed by us leave in us the taint of remorse, repentance and sense of guilt, which causes anxiety and fears. We are confused about our motives as to what is good and bad. If this strife in us is more acute, it causes depression or some physical suffering. In our utter state of confusion we may indulge more and more in vices. The repressed aggressive tendencies are let loose indiscriminately on any pretext—it may be our own cause or any one else. If suitable opportunity is wanting for outward aggression (the opponent may be overwhelmingly powerful), then it is turned inward against the self. This is the basis of asceticism and self punishment.

HABITS :

We all have habits and feel dreaded for any change. By repeating a certain act, its impressions are buried deep into our unconscious mind, we do not exercise our conscious control over petty routine things. These are performed automatically without conscious thinking. In such cases our unconscious mind directs the acts according to the previous experiences. In a way it is said that character is simply a system of well formed organised habits. Sikhism therefore prescribes certain practical steps for formation of good habits. The good habits thus formed considerably reduce the strife in us to choose every time between good and evil.

We will say more about the types of characters, when we have discussed various intricacies involved in character formation.

CHAPTER XV

REGRESSION AND BIRTH PHANTASIES

"Forward, ho, and turn not to look back"

(Guru Arjun—Var Maru, Dakhne)

The instinctual development in man has both positive and negative aspects. We have already stated that the development in the child progresses with transformation of successive instinctual impulses as he grows. Considerable quantities of instinctual energy are left behind as each phase is passed. This energy as arrested in various phases is the major source of sublimations and reaction formations. The developmental disturbance takes place when the energy is arrested at a particular instinctual level viz. there is the oral fixation (greed) toilet fixation (rigid cleanliness necessitating repeated washing and also aggressiveness) etc. and the personality is not fully developed to the genital character of potentiality and giving trait.

Regression is precipitated by the trauma of frustration—when we are not emotionally mature to be equal to the situation confronting us. The pleasure principle makes one to seek for a favourable situation to establish internal equilibrium. It relates to those situations which previously offered the possibility of such a pleasure. If we are too much fixated to any of our developmental phase, then a slight traumatic action will take us to the level of early fixated phase. The orally fixated individual in such a situation will either resort to drinking or have a loss of appetite or vomiting.

Fixation and regression are the basis of all behavioural disorders. Fixation and regression go hand in hand and signify lack of ability to establish normal love relations. Without fixation and regression there can be no abnormal personalities. Those

endowed with well developed instinctual life face the hazards of life bravely and do not succumb to the injuries inflicted on them.

Fixation in the oral aggressive stage will cause nail biting, tooth grinding, chewing and oral destruction of various objects. Depression caused due to loss of love object also signifies oral dissatisfaction.

The anal fixation indicates dirtiness, sadistic (onward aggression) and masochistic (aggression towards self) impulses. Marked cruelty is observed towards fellow beings and animals. Men also behave in such a way as to invite physical aggression, mockery, insult etc. from others on Self.

The urethral fixation of phallic fixation causes the tendency to show the genital organs (exhibitionism) or to look at the genitals of others (Scotophilia). Exhibitionism transforms into showing oneself of in vanity; and Scotophilia to the feeling of being jealous of others.

Apart from the above mentioned fixations, persons are fixated to their mothers or fathers. Their dependence on the love objects creates fear of freedom and various other perversions.

Human beings find pleasure in achieving regression to their condition before birth whilst they were in the wombs of their mother. The phantasies of returning to the womb and the intra-uterine life are noticeable in many myths, legends, dreams and reveries. In our conscious state these ideas of returning to the womb appear in the shape of being in an enclosed, dark, solitary or inaccessible place, secure from all dangers and disturbances. Hypnosis and sleep are the examples of our tendencies to retire, relax and withdraw from the outer world. In an insane condition this state is to be found in the waking state also, when the patient withdraws himself from all environmental influences and adopts the foetal posture—the position taken by the normal persons during sleep—so is the case of persons retiring from world and doing penances.

The child in foetal stage is completely immovable, with scarcely perceptible breathing, a limitation of metabolism, crouched together, the extremities folded up and with head down. Although the baby is put in this veritable hell, yet the

Nature provides him with all the comforts, where he lives and grows. Growth and progress can only take place if there is perfect harmony. In this condition the child lives effortlessly, free from all fears and anxiety, as all his needs are automatically met. The Guru has times out of number sang to the praises of the Creator, who gives every type of protection to the baby in the foetal stage.

Those who cannot face the hazards of life and the struggle for existence, they seek comfort in regressing to such a blissful state. The ascetics take to places of isolation, relax their bodies and regulate their breathing. They concentrate their thoughts on the futility of human existence, impurity of life and corruption of the flesh and attain melancholic conditions. They completely cut off the connections from the world. They confine themselves to their shells and their bodies become the outer environment for them. The process of reversion goes on till the ascetics attain the condition of the foetal child, a kind of trance. The ascetics are found crouched together, their extremities folded up, their bodies hanging from trees with heads downwards. Some of them allow themselves to be buried alive. They call this as stage of 'Nirvana'. "Without perception, without wishes, the state where there is no death nor being reborn, no Here, no Beyond, only an intermediate Kingdom, that is, even the end of sorrow," says Heilor. 'Nirvana', therefore is nothing but nullification of birth. Buddha himself had said, "O, Shame to birth that at birth age appears, sickness appears, death appears."

The birth or rebirth phantasies find expression as an emergence from any of the places which symbolise the womb—an island, grave, room, house or in the process of forcing one's way through a tunnel, narrow passage, stair case or other enclosed space, out into the open. The process of birth is especially symbolised to the passage through or out of water—a pond, river, canal, lake or the sea. The Guru has mentioned about the pain and the accompanied fear in the process of birth and also of the death.

THE MEANING OF BIRTH PHANTASY :

The phantasy of going back into the womb represent the escape from the difficulties and trials of life into the condition of

peace and protection. The birth phantasy expresses the tendency to enter once again into the arena of conflict of life and to begin to lead a life of independence free from the influence of the mother.

SPIRITUAL REGENERATION :

The symbolism of rebirth is connected with ceremonies of moral or religious conversion. The water represents the womb and the process of birth. Guru Nanak used to baptise the Sikhs with water to initiate them to his fold. This process continued during the times of Successor Gurus, till Guru Gobind Singh, the Tenth and the last successor Guru to Guru Nanak introduced a regular initiation ceremony of Baptism of the Double Edged Sword.

SIGNIFICANCE OF PHANTASIES OF RETURNING TO THE WOMB :

(1) Tendency to withdraw from the world of strife and struggle to a peaceful life of security and rest.

(2) Intimacy with the mother and also to attain sexual intimacy with the father through fusion with the mother. It represents the tendencies for incest and homosexuality.

SIGNIFICANCE OF PHANTASIES OF BEING BORN AGAIN :

(1) A renewed birth with Divine inheritance.

(2) The desire for more vigorous independent mode of life, with creative activity.

(3) The desire for physical rejuvenation (of the individual, or the race).

(4) The desire for moral or religious improvement or conversion.

(5) To abjure the ascetic way of inertia and inactivity and to have a positive view of life.

(6) The desire for learning, stimulating imagination and inspiring a sense of dignity.

Our redemption depends on being born again and to learn

to become independent and feel responsibility. "Physical birth means the movement of human infant from womb to world: from an environment of secure but rigidly limited and dependent experience to an environment that holds far more of both threat and promise. No human being lives and grows who does not, in some measure, make himself at home within his past birth environment and relate himself to it through his own developing capacities and expectations." (Harry and Monoro Overstreet). Asceticism means returning to the womb, a state of regression and death, confining to the shell—nullification of birth. The idea of taking birth means forsaking of dependency of mother and mother substitutes, with a resolve to develop self confidence and self reliance.

CHAPTER XVI

THE ATTITUDE OF CREATIVITY

"Thou art Eternal, Beauty of All Beauties and Creative"
(Japuji—Guru Nanak)

Greatest emphasis has been laid down in the Sikh scriptures on cultivation of the attitude of creativity. The man must employ all the energies and potentialities he is endowed with into useful productive channels so that he becomes a useful member of the society.

Man is sent into this world without his consent and is called back against his will. He is the creature and ultimately the victim of a fate, in which he has no choice. The man realises his insignificance in this vast universe and is driven by the basic urge to transcend his creatureliness. The need to feel that he is worth something and can do something is expressed in two ways. He may engage himself in creative and productive work and give his worthwhile contribution to the society. In this way he becomes conscious of his inner potentialities and can derive satisfaction out of it. In the act of creation he transcends himself as a creature and can genuinely feel the sense of his purposefulness and freedom. But if man cannot create, the latent energies in him will not allow him to rest. (Man cannot remain silent, howsoever long time he may meditate—Japuji—Guru Nanak). He will try to transcend in destroying others. He will become jealous and rival of others who move faster than him. He will try to destroy them and will try to overpower them.

To be puzzled and to wonder at the things is to begin to be wise, and this is creative attitude of human mind. There are scores of hymns sung by the Sikh Gurus on His Wonderful Creation and His Creative attitude.

Man is made in the image of the Creator, therefore, he must have creative attitude. He should be productive and work for

his living and also share his earnings with others. According to the Gurus nothing is gained unless we give our best to others—*bin ditia kich hath na avai*. By being engaged in creative work, our aggressive energies are usefully employed. No one can have nearness of God unless he creates virtues in himself to be worthy of Him—*bin gun kitai bhagat na hoai* (Japuji).

For this creative attitude one must try to act in an intelligent way with a sense of objectivity, have respect for others as much as he should have for the self and should be bold enough to explain his point of view and to stand for his convictions with courage. Creativity therefore requires individual integrity and an ability to work with others, which we call the sense of Adjustment.

Creativity is the positive view of the human behaviour, while the negative is conflicting and restricting behaviour. In negative behaviour one does not respect the right of others for freedom and progress and in jealousy stands in their way. This leads to unending conflicts in human relations.

There is, however, general superstition that conflicts are harmful and hence they should be avoided. This is the escapist attitude and is not true, as character is only developed in confronting the evil boldly and not running away from it. The situations that arise make us wise and give necessary immunity to resist the evil. If one avoids conflicts, he becomes a smoothing running machine. If all desires are met without any effort, then the feelings become flattened out. There is always instinctual conflict going on within us. We transcend from the animal within us by our self awareness, imagination and creativeness. One has to inculcate the will to be born anew everyday. It is on birth a baby starts his independent existence. However, he is still dependent on the mother and gradually has to learn to be more independent—he is to leave mother's breasts, mother's lap and her protection. Each new ability, the ability to talk, to walk, to eat and to work and live by himself is a step forward towards progress. In this process the child experiences ambivalent emotions. He is afraid of going forward to adopt new things, but at the same time he also feels his crippledness in going back to the state of dependence. Man is therefore always torn between the wish to go back to the state of dependence, where there is

no toil, a life of certainty and the desire to go forward to lead an independent life of toil and uncertainty. Sikhism is based on the principle of creativity, to rely upon one's own powers. Man should not regress to the animal life of inertia and rest but should go forward and treat the whole life as a process of birth and strive for further progress and should not at any stage consider himself to have attained the finality. An overwhelming majority of the people die before they are fully born. Even in old age they are as immature as the children. They are the self alienated men, as they entirely depend on external materialistic objects and have no inner strength of creativeness. "Every act of birth requires the courage to let go of something, to let go of the work, to let go of the breast, to let go of the lap, to let go of the land, to let go eventually of all certainties, and to rely upon on one thing, one's own powers to be aware and respond, that is one's own creativity." (Erich Fromm).

The willingness to be born and to be independent requires rising above our illusions. This can only be done if we have courage and faith. Courage is required to be adventurous and to ignore the easy path of certainties and regression. Regression means undoing the process of birth and is both organic and moral death. The Baptism of the Double Edge Sword means, a new spiritual birth of more responsibilities and independent existence from all types of bonds.

The first thing we notice in a creative act is that it is an encounter and a process to bring something new into birth. Our life is procreated by the union of a spermatozoon and an unfertilized egg. Each are separate entities prior to their fusion. Each is different from the other in structure and in function. This follows that differentiation and integration are the two basic criteria for human growth. This implies :

(1) CONFRONTATION OF DIFFERENCES :

With the Spermatozoon and the egg, there is the confronting of differences. There is interaction of the activity—each gives the impetus to the other to overcome situation in order to produce a homogenous organism. Confronting the situation requires the individual integrity—

behaviour of the one makes a difference in the behaviour of the other. Spermatozoon and egg behave individually and differently. The growth of the new organism takes place through the confronting and the free interplay of differences. Differentiation is therefore the fundamental law of nature in human nature. Growth is confronting and free interplay of the differences.

(2) GROWTH IS INTEGRATION

The Spermatozoon becomes one with the egg and vice versa. It can be said that they integrate their differences and find a common purpose. They cooperate with each other and work together. There is harmony in behaving, a complete unity on an integration. They have found a common purpose among the differences existing and the whole organism grows as a whole. Integration, therefore, means that the individual while retaining his individuality voluntarily offers his cooperation to others differing from him for evolution of a common cause, and works harmoniously. In this process something new is evolved and in this sense it is a process of creativity. Each individual both male and female possess composite qualities and parts of male and female and retain such basic qualities.

(3) GROWTH IS A GIVING PROCESS :

Both Spermatozoon and egg voluntarily subscribe all they possess for a common cause. By giving each receives plenty in return by the mutual cooperation. Love, compassion, sympathy and service are the emotions by which we give our best to others and become related with them. All religions have laid emphasis on these virtues. In Sikhism special steps have been taken to enable man to experience these virtues in his daily life. Service to other and eating together are the traits, practised in Sikh Temples as part of the daily religious programme. Please also refer to Appendix 2.

(4) GROWTH IS CREATIVITY :

Biologists tell us that the fertilized egg grows by the subdivision of the cells. The new cells formed are of various types and are different from the original cells. Differentiation is by emergence of the originals but in different forms. It is the vastness of the differences which leads to progress and growth. Growth is therefore creativity, based on variety and differentiation. It is therefore another basic teaching in Sikhism to respect differentiation and inculcate a spirit of tolerance toward those who differ from us.

(5) GROWTH IS POSITIVE ACTIVITY :

Growth is the result of positive attitude, while destruction is the result of the negative attitude. Growth is a continuous process of positive attitude of :

- (i) Differentiating
- (ii) Self producing
- (iii) Moving on to solve more and more complex problems of life.
- (iv) It is integrating and harmonious process.
- (v) It is confronting not conflicting situation.
- (vi) Depicts love and sympathy.

While destruction is negative attitude of life :

- (i) It is disintegrating and disharmonious.
- (ii) It is conflicting situation.
- (iii) fear of interplay of differences, it always leads to intrigues.
- (iv) rigid attitude, not yielding or capacity to adjust to a situation.
- (v) it represents force and coercion.

The Sikh teachings of positive view of life, is well known and is described as the "Chardi Kala".

(6) GROWTH IMPLIES SENSE OF INDEPENDENCE :

A person feels pain in severing the home ties especially with the mother. He repeatedly goes back to her for shelter and comfort and is always on the look out of certainties of life. In adult life he sees mother's image in his wife. He finds new root to which he gets fixated and new idols are started to be worshipped. He clings to a large variety of things for support in life. There are therefore many gods upon whom he pins his hopes—one's country, race, particular ways of life or creeds, business, science, religion, education, values, sex, money, knowledge and so on. No one finds satisfaction in helplessly clinging to these objects and abandoning the independent existence based on love, faith and reason. These are all substitutes for the dependence on the mother. There can be no growth in man if a person has this symbiotic attachment to the soil. He has to widen his vision, inculcate in him an attitude of objectivity and reason. God alone is beyond all such gods. He is infinite and only by loving Him can we have truly universal and humanistic vision. Except God, dependence on any one object will be materialistic approach. For a healthy growth therefore it is necessary that one learns a life of independence based on productive love for God. The love of God in turn finds expression in loving His Creation, as He is manifest in it. This is the humanistic attitude free from any bondage.

Hardly there is any stanza in the Holy Guru Granth Sahib where the above mentioned postulates do not find expression. Guru Nanak's definition of personality is one's rate of psychological growth in social situations. Personality cannot develop in vacuum nor in an ivory tower. The Guru at the very start of Sikh scripture poses this question of how to be good. He describes the various approaches and finally gives his own solution. He states :

"Cleanse the body a million times, yet the mind will not be cleansed. The body at rest shall not make the restless mind peaceful. The thirst for enjoyment remains insatiable to a person, who is ever covetous to enjoy. Neither a thousand nor even a million types of accumulated learning will be of any avail. Then how to become good and lead true way

of life? Lead a life of contentment (adjusted to the environment). God's directions within us to act in a particular way, which we are capable of hearing, should be heeded to and lived upto."

(Japu ji—Guru Nanak)

A person is good if he has a sense of differentiating or self-actualising and at the same time has the capacity to interact with others harmoniously. He has self confidence and has a strong healthy self (Ego) capable of integrating with others without sacrificing his own essentials.

CHAPTER XVII

HOLY ASSOCIATION

"One becomes purified only by association with holy persons."

(Guru Arjun—Slok 42 in Sehaskrita)

Man is dependent on others in his growth and well being. Society is the milieu in which the human animal becomes transformed into the human being. Man's social being, his qualities as an individual and distinctive characteristics, his sense of morals and reasonableness, develop by social interaction.

Those who lead an isolated life of seclusion, are deprived of the social experience. They become egocentrics and Narcissistics. They may be intellectually gifted persons but remain animals with large brains—human animals. It is the social experience which transforms the human into the human individual. Social experience induces the persons to adjust themselves with others, thus the egocentricity is transformed into rationality, which is the basis of morality.

Good society has been considered in Sikhism as the warp and woof of the sound morality and rationality in man. It is the web or tissue of human interactions and relations. It is through society persons learn to regulate behaviour to one another. Good society stimulates the growth of moral consciousness and the sense to discriminate between good and evil.

Goodness of man lies in his humanity—his attitudes towards his fellow beings, his bearing and behaviour towards petty selfishness and in developing a sense of objectivity. In giving to others, he receives plenty in return. Good man becomes aware of others, not the things to be exploited for selfish ends, but as individuals sharing human life with him in all vicissitudes of life. This sense of oneness with others and feeling for others is the basis of morality. The sense of reasonableness in us is developed

as we are freed from the load of egocentricity and the self love. A person's actions can be considered as right, if they spring from his goodness free from the self interest.

It is the reason, which distinguishes man from other animal life. It is the power of speech, intellect to invent and use tools and the power to organise social life, which makes man superior to all other types of life. All this is dependent on man's capacity to make a choice of purpose of his life and to find out the ways for the fulfilment of his aims and can be science, art and religion. Science is intellectual, while art and religion are the emotional side of the human life. We have now to find out whether there is an emotional expression of reason as well as an intellectual one?

Reason is the capacity to behave consciously in an acceptable way to others. We have to rise above ourselves and have to deny our animalistic tendencies and inculcate respect for the feeling of others. We can express this briefly by saying that reason is the capacity to behave in terms of nature of the object that is to say, to behave objectively. Man has to be socialised and has to develop the sense of objectivity as his nature. Reason is the capacity to behave, not in terms of our primitive nature but the socialised nature which is formed by acquiring knowledge of the world outside.

It is easy to see that science and all the practical applications of science depend upon reason. Knowledge of the things is gained through objective testing. The difficulty, however, arises in the objective knowledge of the emotional life. Here our own prejudices play most of the part and we retain beliefs to which we are emotionally attached and we try to give right or wrong reasons to support our convictions. We refuse to be disillusioned and stick to our illusions and find all false reasons in support of this. We attach false prestige to the adherence to these illusions. Our natural tendency is to feel and to believe in the way that satisfies our impulses. We all like to feel that we are the central figures and that we are the persons of God on earth. Life should make an exception in our favour. The development of reason in us will be overcoming of all this egocentricity. We must acquire greater and greater capacity to behave objectively and not

subjectively.

There is the need to know our emotional life as the Guru repeatedly teaches us to know ourselves. "Without Self analysis, mind is not freed from obsessions." (Guru Tegh Bahadur). We see in the acts of others hidden selfish motives about which they are quite ignorant. We feel hurt if any one tells us of our real motives of our apparent pious feelings. We try to justify our behaviour with apparent pious feelings and reasons, but invariably hide from others the real motives. When our conscience rebukes us of our false demeanour, we try to silence it by corrupting it with false hopes and morality. This gives birth to false conceptions of the Morality which is based on the selfish motives. The hidden motives are always subjective, and they are expression of not the reason but subjective impulses. It is extremely difficult to become aware of this great hinterland of our minds and to bring the emotions arising therefrom to the surface of the conscious mind. The whole Sikh discipline is an endeavour in this direction.

'NAM'—LOVE OF GOD :

Love is an emotional state whereby man craves for union with an object. Love is of two types :

- (1) The narcissistic type or the self love.
- (2) The objective type or the productive love.

Narcissistic love is the projection of lover's self on to some other person or object. The love for self is displaced on to the person loved. One is driven to the other person or gets oneself attached to a thing when he finds some identification of the self with the object. Such type of love is frequently manifested in ties of a homosexual nature, where the lover finds in one of his own sex a nearer copy of himself. It is manifested in the attachment of parents with their children, as they consider them as their own extensions. Men find in their wives some of their own feminine qualities and the wives falling in love with men find some of their boyish qualities in their males. In loving another person subjectively for gratification of sex or other bodily needs, we love ourselves only as we identify with that object. The object becomes an instrument for keeping us pleased with ourselves and we only

enjoy the object. But if we enjoy ourselves in being with the object that would be impersonal love and the real love. This attitude exists in religion too, people fuse one's self with a powerful object to experience power with complete elimination of real self. There are numerous gods, goddesses and idols on which hopes are pinned, completely losing their own self confidence.

Objective love or the productive love is the real selfless love and as a result thereof real self is strengthened. One is attracted to his object because he finds in it something essential and real for his spiritual needs to unite with others. It is genuine desire to integrate with others and extend full cooperation and at the same time keeps one's own distinctness. The child, if the development is healthy inculcates towards his parents, brothers, sisters and other persons, regard for them. It is this love which turns into love for the Creator and His creation. The capacity to love objectively which makes us rational men and in loving Him we develop similar qualities in us which we find in Him. He is Infinite and so by association with Him we develop a sense of universality and rise over our narrow prejudices. The whole universe appears as a large family of one common Father, every one mutually sustaining. No one appears as an alien or an enemy to us and kinship of all life is established. "In the society of saints I am estranged with no one. I have no enemies and no one is alien to me and I am a friend of all." (Guru Arjun—*Kanara Rag*).

Remembrance of God and singing of His eulogies in the society of holy persons is the essential part in the Sikh faith. A man is thus trained in objective love for God.

In Sikhism Self (Ego) is never allowed to be weakened under any circumstances. Love for God and the people is a Productive love—it is a process of giving our best to others and at the same time retaining our own integrity of the self. In such an emotional state the Reason is never lost sight of. For cultivation of the Emotional Reason, Guru Nanak states in *Ramkali Rag*, *Oankar*—"Sasiar ke ghar Sur Smavai—in the house of Moon (Emotions) Sun (Reason) should shed its rays on it." It is only in Narcissistic Love persons are in ecstasy and in frenzy and lose their self the sense of Reality and Reason is lost.

HOMEOPATHIC PRINCIPLE :

It is an established Law of Nature that all stimuli or the forces acting on us have two types of action on us—the primary and secondary. The secondary reaction is opposite to the primary reaction. The primary reaction of ice on us is to cool us but the secondary reaction that set in will be that we will feel more effect of the heat than those who have not used ice. A person in hot sun is acclimatised with weather conditions and does not feel so much effect of the heat as the person confining himself to the cool breezes of the air conditioned chamber. It is the secondary reaction of the forces acting on us, give us the lasting effect. In our objectivity we give our best to others and cooperate with them selflessly. The natural reaction is that we stimulate in others a similar reaction and in turn receive plenty. This is the real way of development of our real self.

CHAPTER XVIII

FALSE MORALITY

Sex instinct is of tremendous strength. It is surprising to find that some people not only refuse to marry but also deny themselves of any sexual satisfaction. It seems hard to understand why some people should totally abhor any form of physical sexual activity. Yet when we look back on the history of various religions, we find this attitude widespread. The sex instinct, which is endowed by Nature as a part of physical activity for procreation is regarded as a devilish temptation, a sign of man's innate corruption. The perverted religious men regard sexual intercourse, even in marriage, as an evil act and as inferior to abstinence. Both men and women in all parts of the world have deliberately chosen a life of total chastity.

The strength of the sex instinct varies in different people. Those who are undersexed may not have any strong impulse to marry. If their energies are fully directed in other channels they will not feel that they are missing anything. These are the natural celibates.

Most of ethical behaviour is linked with sex morality. Anything connected with sexual pleasure is considered to be evil. It is why people fight against this powerful natural instinct. The intense feeling of guilt in regard to sex is associated with early life of man in relation to his parents. The emotional attachment of the young child to the mother and the distress caused by the feeling of rivalry with the father, is regarded as the origin of the sense of guilt and the need for self punishment.

Impulses repressed in childhood become active later in adult life. It may lead either to homosexuality or to a total rejection of sex. The desire for sexual experience is abhorred, if the attachment with the mother is not broken. As stated in the previous chapter the man sees in his wife the mother image and

the actual sexual relationship at genital level is never fully achieved.

Paganism was the religion in the later days of the Roman Empire. One could do as he pleased, neither fornication nor homosexuality caused raising of the eye brows. This creed was defeated by higher religions which enforced severe restrictions on sex, and made celibacy an ideal. This gave rise to various ascetic sects which prescribed severe discipline in mortification of the flesh. The worshippers of the Syrian goddess Astarte were not content to make a vow of chastity, but actually castrated themselves. The contemporary account by Lucian states. "On certain days a multitude flocks to the temple, and the Galli in great numbers, sacred as they are, perform the ceremonies of the men and gash their arms and turn backs to be lashed. Many bystanders play on the pipes, while many beat drums, others sing divine and sacred songs. All this performance takes place outside the temple... As the Galli sing and celebrate their orgies, frenzy falls on some of them, and many who had come as mere spectators afterwards are found to have committed the great act. I shall narrate what they do. Any young one who has resolved on this action strips off the clothes and with a loud shout bursts into the midst of the crowd and picks up a sword from a number of swords which I suppose to have been kept ready for many years for this purpose. He takes it and castrates himself, and runs through the city bearing in his hands what he has cut off. He casts it into any house at will, and from this house he receives women's raiment and ornaments."

It is part of the ceremony of taking final vows that a priest receives the tonsure and a nun has her hair shorn. The association of hair with sex is very primitive. Shorning of hair is an act of castration to reduce the sex potentiality. But this has just an opposite effect. Man loses his self and in self alienation commits sins.

Sex instinct is natural and the desire is to be satisfied in a socially acceptable way by marriage. However those who do not feel any urge to satisfy this instinct may not marry. But when this attitude is considered as the superior way of life and the society is organised on this belief, then considerable harm is done. This

attitude has led the extreme laxity in Roman times to extreme self discipline denying the people in general to spurn the normal pleasure of sexual relationship. This has given rise to many abuses and evils in social life and in no way improved the morals of the man. People are led to believe that every impulse of sex is the direct invitation from the Devil. Consequent of such beliefs, people dreaded to bathe, as they dared not to touch their genitals. Dirt and Lice become signs of holiness, as more the body is allowed to remain dirty and unclean, the less tempting it would be for sexual attraction. For long centuries the humanity stank. Guru Nanak when visited the Jain monasteries, found the ascetics there stinking, as they were afraid of taking bath. The Guru thus addressed to them—

"They have their hair of head plucked, drink dirty water and eat by begging food left by others. They spread filth and breathe foul air. They dread to look at water. They get their hair of the scalp plucked like sheep, and smear their hands with ashes.....They ever remain filthy.....They despise the sexual act, while they forget that this is a divine creative act. After oblation the Muslims say prayers, after wash, the Hindus perform worship and the wise ever bathe. The dead and the living are purified, when water is poured on their heads. Nanak, the head plucked are devils, they do not listen to any reason. When it rains there is happiness. The key to the life of beings is contained in water.....Nanak if the pluck heads bathe not, then seven handfuls of ashes be poured on their heads." (Slock, Majh-ki-Var). Numerous verses are included in Sikh scriptures describing the ascetics, celebrates, fasting, ash smeared persons etc. in the same tone of disapproval.

There are many stories current of the sexual perversion of ascetics. "Soeur Jeanne became so frantic that she threw herself on a brazier of hot coal on one occasion and another time she passed part of the night entirely naked in the snow. She tore her rebellious flesh with thorns and rolled in metters in a vain attempt to subjugate her desires. With her confessor's permission she had an iron griddle made with spikes and wore this for nearly six months until the spikes had penetrated her flesh so deeply that it was difficult to remove the griddle. Finally she succeeded in sublimating her sexual instinct into a passionate love of Jesus. In

one of her letters we read, "I carried with ardour, 'Lord, join me to thyself, transform thyself into me.'" What makes one almost swoon with love and admiration is a certain pleasure which it seems to me that He takes when all my being froze into His, restoring to me with respect and love all that He has given for me."

Unnecessary suppression of sex impulses, even by married persons began to be practised with great pride. Married people began to take vows of celibacy and ceased to cohabit with their marital partners. The elders of the church took so called Spiritual wives. They went to bed with virgins with the sole intention of proving their strength of will. This spiritual athleticism is basically a perversion to boost one's egoism, that he is holier than others. Curiously enough such fantastic stories have been attributed to Sikh Gurus by the historians. Guru Gobind Singh's marriage to alleged celibate wife Sahib Devan is a point for consideration.

According to Sikhism the true married life of adjustment is the highest religious ideal. Sexual relationship outside the marital bond is strictly prohibited. The patriarchal system of society, which is based on ethical principles and disciplined living, has been accepted. In this connection readers are requested to refer to the details given in Appendix I.

The great founder of the Benedictive order at Monte Cassino also had difficulty in subduing his carnal appetites. It is revealed that on one occasion St. Benedict was confronted by a beautiful girl in the nude and the temptation was so strong that he nearly succumbed to it. Heroically he plunged himself into a hedge of thorns, rolling among them until the pain subdued his sexual desire.

The lives of the saints are full of such stories. Far from being important, they had led a profligate youth. Abruptly they abandoned the round of pleasure and withdrew to solitude repenting of their sins, fasting and flagellating themselves.

There is another extreme of religious attitude towards sex. Practically all religions give creative attributes to God. In ancient Egypt and Babylon sex was a manifestation of the divine. Sex is the creative power that brings the world into being and sustains

it. This power was personified as the Great Mother, a goddess, worshipped under a variety of names and associated with the idea of fertility. Verily this creative power is the life force which manifests itself in our multifarious activities. In India this is worshipped as goddess, 'Durga' whose account is given in Appendix III.

Sex instinct, as the means of fertility, was considered to be divine and began to be worshipped. The sex organs were represented pictorially and in sculpture. Gods and goddesses were depicted in the act of coitus. We find in number of Hindu Temples such pictorial carvings and paintings for veneration. Apart from this, worship of Siva's Lingam (phallus) and Satti's 'Yoni' (Vagina) is widespread. Enormous replicas of the phallus are carried in religious processions. Siva's Phallus and the Bull are the symbols of male fertility. Siva's consort 'Durga' is associated with human and animal sacrifices for productivity.

This led to the institution of various types of fertility rites in religion. Women began to be provided as the essential part of the temple organisation. Defloration was regarded as a solemn sacrifice of the hymn to the goddess and had to be performed by a stranger. A similar notion lies behind the primitive custom according to which a priest or a chief had the right to be the first to have sexual intercourse with a bride. The primitive men had the superstitious fear of menstrual blood connected with tearing of the hymen. It was therefore a Chieftain or a witch doctor or priest used to be called upon to mate with the bride first. Such practices are intimately connected with magic and witchcraft performed to please the gods for favours.

Such practices were widespread in India, when Guru Nanak visited the sacred places of Hindus during his first missionary journey.

CHAPTER XIX

**PSYCHIC CONFLICTS AND THE WAY
TO RESOLVE THEM**

Life Instinct and Death Instinct are the basis of whole Creation. God creates and dissolves the Universe at His Will. It is God's Light, which illuminates all and this Light operates through the Super conscience in Man. God evolved in Man psychic apparatus of three layers. This has caused mental conflicts. The three types of materialistic approaches do not lead to peace, and it is only the Fourth State which gives peace to Man.

(Guru Amar Das, Gujri ki Var, pauri 2)

We have already discussed in Chapter 13 about the development of three psychic layers of Id, Ego, and Super Ego after taking birth. The Ego operates in accordance with the reality principle, as opposed to the pleasure principle of the instinctual impulses (Id), although at bottom Ego remains sympathetic to the needs of Id. The reality principle involves the assessment of the total situation, both external and internal, with the ultimate selection or judgement for the choice of the course of action for the greatest good of the man.

We come across so frequently the term 'homai'—I-ness in Guru Granth Sahib, that it leads one to come to the conclusion that this is the only disease in man which plagues his mind. This I-ness is generally known as egoism and egocentricity. 'Egoism' connotes the doctrine that we have proof of nothing but for our own existence, 'Egocentricity' implies selfishness and self centeredness. It will appear that is not the healthy functioning of the Ego in the best interest of the man himself.

The child was in the womb for quite a long time. There was no object love there and it gratified all its desires from the self

alone and was therefore, completely self centered. There was no need for the development of the Ego. On birth child has the same tendency but gradually has to conform to its new environments. This is the process of development and the child is mainly led by his instinctual impulses (Id). He is impatient and wants to have moon on earth and that too with no loss of time. He has no sense for the comforts of those attending on him. He has the craving to be admired and wants exclusive possession of the parents and be the sole object of their affection and care. He becomes jealous when he finds that anyone else claims their attention.

When in adult life, man does not develop his Ego properly, he is always driven by the instinctual impulses (Id) as has been the case in childhood. This is called Egoism or Egocentricity. This is a perverted state of thinking of too much of self. He becomes ruthless and domineering, riding rough shod over those who are weaker and less fortunate than himself. He has no consideration for the feelings of others, as his own desires must be gratified whatever the cost. The egoist person will adopt all tacts and will even be submissive and humble and cooperating to get his selfish aims fulfilled at the cost of others. This morbid craving for self also appears in many subtle forms and quite often the apparent virtuous acts in religious and social spheres are motivated from the selfish ends.

As he remains as much immature as he was as child or in mother's womb, he is mother fixated. He is incestuous and homosexual. He is incapable of loving others except himself. When he loves anyone else he sees his own image in him/her. He sees in his mate some of his own feminine qualities. The woman finds in such cases some of her own boyish qualities in her man. It is a homosexual love or Narcissistic or self love. There is a Greek legend, which speaks of Narcissus, a beautiful lad who rejected the love of the nymph Echo, who died of a broken heart. Nemesis punished him by making him fall in love with the reflection of his own image in the water of the lake. In self admiration he fell into the lake and died. The self love without regard to others makes one alienated from others. This sense of loneliness drives him to self destruction.

The Ego builds a hard shell around itself, which prevents it from entering into vital life giving relationships with others. He is incapable of achieving anything and lives in isolation. He remains loveless and unloving and in such a state of loneliness, he indulges in self pity and craves sympathy from others. For this end he adopts various ways both religious and non-religious.

We thus come to the conclusion that man's I-ness is due to his basic inferiority and failure to develop a healthy Ego. He behaves abnormally to show himself off as he feels lack of self. He has to do these irrational deeds to compensate for the deficiency in him. In the absence of a strong Ego, Id is having its way and man is not leading a rational life. What is required is to develop the Ego or the sense of objectivity.

The man's well-being depends on his capacity to adjust his desires with the external reality. The Ego should be capable to know the individual's desires on the one hand, and to evaluate the reality on the other. In perverted persons this capacity of the Ego is considerably reduced. The ritual ridden person is compulsorily forced to perform certain acts repeatedly, as his Ego strength is completely reduced. In maniac persons the instinctual forces of Id completely vanquish the Ego and Super Ego. Those who are self centered, egoistic, egocentric and narcissistic care more of the blatant gratification of their instinctual desires of the instincts irrespective of the dictates of Reality (Ego) and sense of Morality. They are the people who are extremely in self love—they have no capacity to give anything in return. They are the isolationists.

Guru Nanak says,

"By his 'homai' man comes and goes from this world.

Driven by 'homai' he gives and receives, earns and loses.

By his 'homai' he is made to do good and evil deeds and creates false morality in him.

By his 'homai' he is inflated and depressed, acts cleverly or foolishly.

By his 'homai' he degrades himself from the human status.

.....

Man can attain salvation only if he understands the Self (Ego).

Without a proper understanding he entangles himself in wordy warfare.

Our Self makes its record under the Supreme Will; And as we see the one, we perceive the other"

(Asa-di-Var)

Guru Angad (2nd Guru) says.

"Thus it is this 'homai' which gives man his individuality and leads him to action.

It also ties him down to the world and sends him on a round of births.

Wherefrom comes this 'homai'? How shall it leave us?

It comes to man from the Will of God and determines his conduct according to his antecedents.

It is a great disease, *but its remedy also lies within itself.*

When God sends Grace to man, he begins to practise the word from his conscience (Guru).

Says Nanak, hear ye all, this is the way to cure the disease.

(Asa-di-var)

How the Ego's capacity to know the desires and to evaluate reality is reduced? The answer is refusal to integrate with others, confront situations and intolerant censorship by the Ego itself reduces its capacity to exercise its normal functions. Too much exercise of control repression leads to the damming up of the instinctual impulses of the Id, which erupt out as soon as the conscious control is loosened. What leads to the exercise of severe censorship of the Ego? It is the fear and the anxiety caused due to the guilty conscience. Whenever there is an instinctual impulse, the Super Ego criticises it severely. This conflict in the three psychic layers especially between Ego and the Super Ego causes fears and anxiety. The Ego is weakened by the fears, the instinctual impulses prevail upon it. This is severely criticised by the Super Ego and temporarily the instinctual impulses recede, the Ego again becomes Supreme and the armistice is established

temporarily till the vicious circle again repeats itself. The children who are over intimidated, punished and watched by fanatical parents and teachers, are introjected a false sense of morality. They are not trained to gratify their instinctual impulses in a sublimated socially acceptable way. The harsh sense of morality makes them rigid in their attitude—they can neither excuse anyone nor themselves for any real or imaginary lapse. The Ego has therefore a very difficult task to perform as the mediator in relation to the instinctual Id, the moral Super Ego and external reality. Obviously, the Ego must be strengthened so that psychic harmony is maintained. This can be done by healthy conception of Morality, lesser censorship control by the Ego, and gratification of instinctual desires by socially acceptable ways. Less severe is the censorship of the Ego, the more courageous will be its conscious control. The irrational dammed up impulses which could erupt out, now they cannot do so. Ego therefore should be made conscious of the instinctual impulses repressed into the unconscious mind. It was the Ego which had repressed these impulses on account of the fear of the Super Ego. Guru Nanak repeatedly lays emphasis on the necessity of self analysis and understanding of the self. The Super Ego should be tolerant to allow the Ego to function unencumbered. The Ego should exercise censor to the minimum possible wherever necessary. The instinctual impulses should be allowed to be gratified—these desires may be verbalised without any criticism in prayers to God and in other acceptable ways. The persons should associate freely with men of learning and godliness and by exchange of thought with them, try to solve their instinctual problems. Much of the tension created by the instinctual impulses is removed when these problems are discussed and their right solution is found out. Only the weak Ego cannot control impulses, which are unnecessarily repressed by the false conceptions. These impulses, though most powerful are correctly managed by the strong Ego—temporarily repressed till a suitable opportunity is found to express them in an acceptable way.

It is not mere repression or release of the instinctual impulses on which depends the strength of the Ego solely. It is the capacity of the Ego to acknowledge the instinctual and

emotional drives and to face an unsuitable situation boldly, Ego develops the ability to endure frustration without resorting to repression and without falling foul with the moral issues in these inter personal or group confrontations. A man is to live with these confrontations, never abandoning his own way of life of equality, freedom and love and at the same time never imposing his way on others by force. We can therefore easily judge in a person his internal harmony in so far as instinctual impulses are concerned (his ability to gratify these impulses in an acceptable way) and consequent his ability to be equal to any difficult situation without becoming nervous.

The following are certain other factors which aggravate conflicts between the Self (Ego) and Morality (Super Ego).

- (1) The harsh sense of morality is very rigid. It does not excuse the Self (Ego) for any lapse. The result is guilt feelings, depression, anxiety, mental uneasiness, ill moods and apprehensions. The sentences pronounced by the Morality against self are as severe as those meted out to an enemy in the court of justice of the dictator's regime. There is no appeal to this. The voice of conscience is soft but makes one hear it. It does not allow anyone even to rest during sleep. It troubles the self in dreadful dreams. It creates tensions and drives one to self punitive measures to expiate the sins.
- (2) We make our ideals extremely high assuming to ourselves unlimited powers and pose as great men, heroes, saints etc. It is only an illusion. This ideal forms a part of a Super Ego. This dictator Super Ego punishes the self by asking whether there is any discrepancy between actual achievement and the ideal held. Any gap between the realities of the present and the ideal makes us unworthy. There is dissatisfaction, depression and guilt, even on whatever we achieve.
- (3) The rigid Morality as separate entity from self (Ego) obliges the later to take to hypocrisy, ritualism, formalism, etc. to show that it is conforming to the former's code.
- (4) The cruelty of the rigid Morality to the self is truly fantastic.

It utterly disregards reality and pronounces the victim personally to blame and causes self inflicted injuries to the organism. It kills the man, who is down and dying. It does not respect that the individual is already weak and suffering. Even at one's last breath, it pronounces its punishment. The tortures inflicted have no productive results. The Guru says that in such a condition, man is doomed—"nigrat ham jatai".

THE DIVINE TEACHER (GURU)

Man is torn between two wills, instincts forcing him for gratification and Morality preventing him from doing so. The man with a weak Ego is a divided self. He cannot go on with himself. The will is struggling with itself and is in conflict with itself. It is paralysed, like a person trying to go in two opposite directions at once. It needs to be emphasised that the Ego strength, which can utilise the instinctual impulses in a proper way and also its ability to adjust to any difficult situation, is entirely dependent upon healthy Super Ego (Morality) and good rapport with it. Ego has learned to defend the Id impulses as a result of the dictates of the Super Ego. The forerunners of Super Ego were the parents, teachers and the conception of God. The authority of Super Ego (conscience) is the most powerful in the psychic constellation of man. It seems to know everything that goes on in the depth of the self. It is omniscient as God, the Divine Teacher. Its voice is most powerful and cannot be silenced. It makes the people feel sense of guilt. It turns the persons to choose the ascetic way of life and to adopt the recourse to self punishment. It causes oneself to suffer passively to atone the wrong done. There are the murderers, who return to the scene of crime, the criminals leave behind clues such as articles of their personal use, as the tension within them compels them to such course. In Sikh scriptures the Super Ego is The Divine Teacher (The Guru) and also God Himself manifest in man. The word 'Guru' stands for the Super Ego and the 'Guru Sabad' as the voice of the conscience (Guru). Greatest emphasis has been laid down by the Sikh Gurus on the establishment of harmony in man in his three psychic layers, particularly on complete merger of Ego with the Super Ego (man's union with the Guru by listening to

His Word). The whole Sikh approach is that the three psychic layers should be in harmony in such a way that they should emerge into a single structure. A gentleman is one who should give a natural response of even minded loving kindness to all under all circumstances especially in situations which warrant his automatic reactions leaving no scope for the censor of the Ego. This is the theory of 'Sehaj' the automatic goodness, which has been evolved in Sikhism. The whole emphasis is on evolution of this type of character, and the rest is the necessary concomitants which go to produce such a character.

What is then the state of positive freedom in which the individual can exist as an independent self and yet is not isolated but united with the world and nature? Positive freedom as stated above lies in the spontaneous functioning of the total integrated personality. This "Sehaj" or "Achint" is the spontaneous activity as opposed to the compulsive activity due to fear of freedom from the instinctual slavery. This is not superficial or mechanical activity. This harmony and rationality is achieved by complete merger of the Self with Super Ego (Sat Guru or God) and full understanding of the unconscious mind (instinctual forces).

"By meeting with the Guru (Super Ego), the outgoing mind is held and it abides in the Self,

.....
O, mind, you are the embodiment of light,
Know yourself.

O, my mind, the Lord is every with you,
Enjoy His love in union with the Guru (Super Ego)".

(Guru Amar Das, Asa, Chant)

This phenomenon has very beautifully been explained in the story of 'Creation of Man' in 'Bichitar Natak' in symbolic language by Guru Gobind Singh. We give this story hereunder :

When the Formless God effected the world's expansion, He created the Earth. At the outset He produced a most beautiful and powerful King named 'Kalsain' (Id). The second King produced was 'Kalkait' (Ego) and the third 'Karaharas' (Super Ego). God Himself the King of Kings 'Kaldhuj', from whom the

whole creation was created, is the fourth King. God has thousands of beautiful eyes and thousands of lovely feet. He is Father of all and wields unlimited authority. He created man and woman. The human beings multiplied by the union of men and women. The Patriarchal system of family is divine ordained as it is based on morality and ethical principles.

The first born 'man' and 'woman' named 'Madh' and 'Kitab' had in them the Lord of Existence 'Prajapati' as 'prana' (Breath-soul) also described as King 'Daksh' in Vedic literature. The blowing of air by breathing created sound, and from the sound of the voice, speech was effected. 'Daksh' (breath) is stated to have begotten ten thousand daughters that is speech. Of all these daughters four of them were of great significance—they were 'Banta', 'Kadru', 'Dit' and 'Adit'—these four are the basic elements of which our body is made—they are air, water, fire and earth. The fifth element is 'akasha' or space. Man then got the power of hearing and thinking. Thinking made the man wise and he developed intellect (*ta tai sooraj roop ko dhara, ja tai bans parchar rav kara*). In this dynasty of Sun (intellect), Knowledge prospered. Knowledge gave rise to logic, the most powerful weapon in man. There is another aspect of man's life, which is of emotional nature and is controlled by mind. Where there is emotion, intellect, reason and knowledge take to flight. 'Dasrath' mean 'Chariot with ten horses' or the one controlling the chariot with ten horses—the wild running beasts are the Id in our psyche. King Dasrath married three queens—matter of three qualities—Sattvik, Rajas and Tamas—and begot four sons—the four ways of life as represented by Hindu caste system. The 'Id' named 'Sita' gave birth to two sons—Ego and the Super Ego (Kush and Lav). These two sons became the rulers of their respective territories. After a long time there were born descendents of Kush and Lav, who were named 'Kalkait' (Ego) and 'Kalrai' (Super Ego). Kalkait became proud of his prowess and turned out Kalrai from his territory. Kalrai took to flight and settled in a town called Snodh. He married there and got a son who was named 'Snodi Rai'—from that day the great dynasty of Sodhis (Morality) started. Sodhis ruled over a number of countries and began to spread religion. They introduced many types of rituals and worship of

God. However, there was great antagonism between the sons of Kalkait (Ego) and Sodhis (Morality). None could resolve the differences.

Wealth, Sex and Pride had always been the cause of discord from the very inception and none could escape from it. This conflict was created by God Himself and there has been not a single brave person, who could win over these instinctual enemies. Under the influence of the instincts, the men turned mad and fought like beasts shamelessly. After a severe fight, Sodhis (the sons of Lav) (Morality) came out victorious and Kalkaits (sons of Kush) (Ego) were vanquished. Now the sons of Kush (Ego) were turned out of their territory. They made their way to sacred places and began to study the religious scriptures. They became well acquainted with religion and became known as Bedis. The Sodhi King (Morality) heard about the place of their exile, to resolve the mutual conflict. The Bedis (Ego) came to the Sodhi King (Morality) and exhibited their great respect for the scriptures. The Sodhi King (Morality) was greatly pleased with their act and on his own left his kingdom and handed it over to the Bedis (Ego). Bedis (Ego) were greatly pleased and became the sole Sovereign of the territory and enjoyed fully by exercising their rule for a long time. The time came, when again conflict arose and demoralisation overtook them, the Bedis (Ego) lost their territory. There was no sense of discrimination left in them and they began to fight with each other. Having lost their territory, they had only a small area of twenty villages in their possession, when the time for Nanak's birth arrived. Nanak was born in the dynasty of Bedis (Ego). It is by strengthening of the Ego, that man can have his deliverance.

There are three psychic layers corresponding to three qualities of the Matter—'Tamas, Rajas and Sattav'. The emotional life of these three psychic layers has been described in Sikh Scriptures in terms of dimensional analysis—(1) Primary one-dimensional self love—complete narcissism of Id (2) two-dimensional love involving unconscious projection of the self externally in loving the object which is identical to the self—this is homosexual love—one sees his own image in the love object for satisfaction of his own needs (3) three-dimensional love as

loving the 'Ideal Self', a false Morality or when the ideal is put sky high. This results in exhibitionism and in the attitude of 'holier than thou'. (4) four-dimensional love—it is the only mature love, which involves strengthening of self (Ego) in union with Moral Self and understanding the working of the unconscious Mind (Id). This state can only be achieved in objective living by leading a life of Productive Love. Sikhism has laid emphasis on this type of life alone. The Gurus assert that other religions especially Hindu Scriptures deal with first three-dimensional loves only. However, the Vedantists also talk of the Fourth-Dimensional love, but their conception is quite different from the Productive Love. By their self absorptive practices, it leads to regression and first-dimensional love only—it is only a flight from Reality Principle. They have not the correct appreciation of the environment and the Self, the Gurus state—

"The evil doer and the fool does not lead a Spiritual life;
He is a mad man who has no self in him."

(Guru Nanak-Majh-ki-var).

"Without merger of the self with the Super Conscience
(Guru); Man roams about like Satan."

(Guru Arjan, Jaitsri-ki-var).

CHAPTER XX

CASTRATION COMPLEX

"Nanak, it is the Iron Age when goblins take birth;
The woman is their master, and their progeny is also like
them."

(Guru Nanak, Bhaiagrai-ki-Var.)

"During day the egocentric desires vainly,
At night, he goes to sleep.

He is dominated by woman and he obeys her like a bond
slave.

He is impure and does foolish acts.

He is over powered with lust and obeys the command of
his woman."

(Guru Ram Dass, Gauhri-ki-Var)

It is an old saying that women have the capacity to ruin men. In most of the stories and legends this idea is immortalised. Sikhism confirms this theory. Guru Gobind Singh, the tenth and the last Guru, subscribed as many as four hundred of psychological stories to this effect.

The child on birth and for a number of years thereafter remains dependent mostly on mother and others. The early years of human life is a long woeful story. The child has to pass through varied vicissitudes of pleasure and pain and develops ambivalent attitude of love and hate for others. The child's frustrations increase when his needs are not properly attended to and he does not get the love he needs. The position is worsened, when an unwanted child arrives. The parents resented its conception, dreaded its arrival, hated its existence as it deprives food to an already frantic and miserable family. The female child has to experience additional frustrations, as generally she is considered inferior to the male child and also calls for additional social burdens. Female child is not as physically strong as the male

one is and also is not given as many facilities as the male child is given, female child therefore develops a sense of inferiority. She feels the difference between herself and her brothers. The mother in childhood had also experienced similar feelings and was thwarted.

The women to compensate for their inferiority feelings take to aggressive measures. She imposes the same restrictions on her children, which she experienced earlier and also tries to dominate over her husband. The children grow up and re-enact the same error. The mothers divide their aggression between their husbands and their dependent children. Women as a reactive measure revolt against their femininity and pose as masculine ones. They would imitate the men in dress, manners and behaviour. She dominates over her children and also tries to keep the husband under her control.

All human beings contain in themselves both male and female components and have such characteristics and only one set of parts predominate to give the external features of a person. When a person adopts the characteristics of the other sex, he or she develops the physical features of the other sex as well—the change in voice, appearance of beard and moustaches in females, extra development of breasts in men are the few examples. The masculine component in human personality gives one the sense of self and activity; while the feminine component provides passivity.

The dominant women behave like men, develop pseudomascularity and repudiate femininity. They in their polar attraction are more driven to the females as they themselves pose masculine characteristics. They thus develop homosexual tendencies. The homosexuals are not necessarily sodomites. The homosexual traits appear in most subtle forms in various perversions such as paranoia. The main feature is that there is only narcissistic love—one can love persons of his own type, whether male or female. The life force is fixated at the anal phase. He becomes miser, pedantry, obstinate, revengeful, suspicious, reserve, and aggressive. His aggressive impulses are either directed outward or inward, more specially in ascetic practices. All ascetics are either mother fixated or discarded by their mothers or sisters in their early life.

The masculine mothers dominate over their children and their husbands. They all lose their masculine characteristics. The dominant women have no love for the females either, towards whom they are attracted. They only want to dominate others whether male or female. Their sons and husbands lose their self and become fixated to them. These men cannot have a healthy relationship with their wives. They develop extraordinary desire to acquire money and establish relationship with those in authority. These suspicious men suspect the fidelity of their wives and their dealing with them have the materialistic base. They develop the marketing character and measure everything with the yardstick of money. Women reduce the men to inferior position who in turn frustrate them as they are unable to give love and tenderness to them. The men flatter the women in offering gifts or money and every act of intercourse is treated to be adequately paid for. Men feel themselves inferior to their wives and treat them as their protecting mothers—the earlier mother-child relationship is reproduced. It would be interesting to state our personal observation in this respect. A man, whose relationship with all is based on money considerations only, tells that he always handed over his earnings to his wife and would then fondly beg her like a child to give to him the little for his pocket expenses.

There is a story of the old clergyman, who driving with his wife in a country lane met a farmer in his cart. There was no room to pass, and the rule demanded the clergyman to get back to a wide place to allow the farmer to pass. But the clergyman's wife would not let him do so. Instead the farmer should get back to give way. The poor clergyman was in tears between his duty and terror of his wife. The farmer then said, "Don't worry, I will go back. I have just such a old varmint as her myself at home."

The children brought up by maladjusted parents and in broken homes do not have normal growth. The daughters of masculine mothers on their turn act similarly as their mothers do. The castrated sons lose their strength and become henpecked husbands. Men frustrate women and latter in turn frustrate men, the vicious circle goes on.

There is another way in which the children lost their self confidence and become mother fixated. When mothers give their

children exaggerated affection and take satisfaction in allowing the children to remain dependent on them abnormally, the children become mother fixated. Women having mother fixation reject all men for fear that they would be similarly weak men as their fathers had been. If due to fear of cruel mothers, daughters lean too much on weak fathers and become father fixated, then these daughters have the problem to find suitable men for them, who should be like their fathers. The husband in both cases feels miserable—in mother or father fixated wife he becomes as the father to his wife, and in case of his own mother fixation he becomes as the son to his wife. The abnormal choice of persons for their marital partners who are either much older or much younger is the result of the said fixations, as these persons seek either the parent substitutes or the child partners to play as children. They remain emotionally as immature as children. The dominant mothers do not leave their sons and daughters even when they grow up. They want their sons to remain attached to them and become jealous of their daughters-in-law. Similarly, they interfere in their daughters' affairs and become rivals to their sons-in-law.

Whenever development of masculinity in men and femininity in women is inhibited, it has negative attitude on femininity in men and masculinity in women. Man begins to hate the feminine traits in woman and wants her to be masculine to dominate over him. Similarly, the masculine woman, hates masculine features in man and wants him to be feminine. The men in fear of loss of masculinity indulge in pseudo-masculine activities. The ascetics do not want to see the women. Hitler introduced the masculine cult and ordered all women to behave like men. Women take pride in making their husbands to serve them and act like them.

The marital partners try to dominate over each other, each is aggressive, out to humiliate the other. There may be many quarrels in a day. At times one may become submissive and enduring because of the dependency. They both are completely self alienated and dependent on each other, as they both crave and demand love. The children of such quarrelling parents feel insecure. Usually one parent uses the child in his/her struggle against the partner. The child adopts the same characteristics in becoming seductive, quarrelsome, opportunist and over demanding.

By the above mentioned maladjustments, human beings lose their real self and become the tools in the hands of others. The basic inferiority leads to all pseudo activity and malfunctioning of the instincts. This is 'homai' or the egoism. Man basically in such cases has the inherent inferiority and is timid, though he may appear dashing in his acts of bravado. All aggressors, delinquents and criminals are basically timid, they are self alienated and have no control over themselves. The henpecked husbands are timid and are tied to their wives' apron strings and so are their children, as said by Guru Nanak. They become explosive, arrogant and tyrannical outside. The rebellious children or men, have lost their masculinity or self, and are in vain proving that they are brave. Promiscuity is a symptom in all persons, where we find deep dissatisfaction within. Such persons do not love and confine to their marital partners. They are constantly trying to prove to themselves and to others, in their compensatory activity, that they are potent as their self tells them that they are not. Addiction to drugs is resorted to compensate for the inner weakness. This device gives them temporary artificial strength. The Sikh discipline forbidding cutting of hair, sexual promiscuity, use of drugs especially tobacco, and eating of sacrificial meat, (belief in incorporation of magical powers) has the basis that human beings should not be castrated. The loss of the self results only in abnormal relationship of domination or submission. All human ailments arise from this basic cause. The cure lies in the normal relationship of love, freedom and equality. The women should overcome their unconscious inferiority feelings and develop self confidence instead of the pseudomale activity. They should be respected and treated as equal partners by men. If men and women both on the basis of equality and freedom live an objective life of giving their best to each other, the mutual strife between them for superiority can end. If peace is established in the home, surely will it be reflected in our dealings outside.

CHAPTER XXI

ASCETICISM

According to the Biologists when a single celled organism in water (protozoan) feels the inner tension of hunger, growth, copulation, cell division etc. it moves the plasma from the centre to periphery. The organism repeats this act and obviously is relaxed and finds pleasures in this act. Whereas in anxiety conditions there is narcissistic flight from the unpleasure of strife of the outer world (in case of attack by the enemy) back to the inner self (the centre). The organism in such conditions retracts its pseudopodia (limbs). If the outer world provides all the inner needs, then there is internal happiness, while conversely there is inner anxiety. In anxiety states the Ego, finds in the threatened condition and haphazardly flies to seek the situations in which state it found itself comfortable in earlier life. This is the phenomenon of regression and one goes back to the inner self and resorts to the practices which he had earlier performed in pleasure pursuit. An adult would weep like a child to comfort himself. In this state the external reality is ignored and the Ego confines to its inner shell. The inner blood vessels are dilated and the blood there is concentrated and accumulated, while the peripheral blood vessels are contracted. This leads to a state of pallor and depression. The inner tension thus created is to be relieved either by satisfaction of the need or by destruction of the source of danger. This state therefore results in either hysterical gratification of the need or in aggression. If the enemy is overwhelmingly strong, then the aggression intended for the enemy is directed inward towards self to induce the enemy to feel pity on us and give us the love object (need) which we want. Where the external aggression does not work, this technique of self mortification, which has the selfish motive, pays rich dividends.

The self absorption religious practices of turning inward of the Reality Principle (Ego) and withdrawal of all instinctual

impulses inward creates a condition of an artificial schizophrenia. The mastery of the world through cultivation of mind is given up, but the mastery of the functioning of the physical body is taken up. They carry out their wonderful performances in the Yogic absorptions to regulate the physiological functions of the body, otherwise inaccessible to the will. The teachings given in self absorption creeds is cessation of all desires, denial of all fleshy pleasures and sexual continence. This means that all aggressive impulses are to be blocked completely by the closure of all the gates of the body—oral erotic, anal erotic and genital erotic outlets are closed. This is accomplished in isolation and by certain breathing exercises. The self absorption meditations are the gloomy observations of the hideousness and impurity of the human body, death and corruption of the flesh, which creates disgust for the body. Now the instinctual forces have no love object outside the self. The body takes the position of the outer world and becomes the sole object. As the aggressive instincts are directed towards the self alone, there is the feeling of melancholia.

We have earlier discussed about the psychic development of the child after birth into three layers viz. Id, Ego, Super Ego. In the reverse process of self absorption all these distinctions gradually begin to disappear and the instincts revert to the original state before birth. Thus the entire psychic personality is demolished. The ascetics adopt the same physical posture as the baby has in the mother's womb. These practices, however, enable the ascetics to perform unbelievable miracles. Practically all Indian religious thought before Guru Nanak was the subjective method of self submersion to completion. These are completely a social creeds, where no adjustment with the world is taught. The Sikh way fosters the method of objective knowledge. It teaches us to conquer self without losing the outside world and is social. According to Sikhism man cannot become human unless he associates with the holy and the learned people—bin sangat maile bharijai jio (Guru Ram Dass—Majh Rag).

The self absorption practices lead to asceticism, which is a chronic self destruction. It has voiced ingenious devices for prolonging existence for enduring sufferings and privations. Man is driven to such practices primarily due to the guilt feelings in him of the sins committed during this or past life, and their

sufferings are an act of expiation. Secondly, these sufferings are voluntarily undertaken to invite sympathy and love from others. The ascetics are the completely self alienated persons, who completely demolish their Ego strength. Thirdly, the sufferings are aggressive in intent, as they want to teach the lesson to those, whom they love or from whom they demand something and the same is not forthcoming, by putting them to shame.

The ascetic often becomes hermit, severing all ties of affection with others. The severe restrictions that he imposes on himself for normal pleasure of life, leads to impairment of qualities of good humour, generosity, frankness, sympathy and confession. His hostile drives against himself make him cruel one. The love, which gives sweetness to a man and makes him pleasant, kind and generous, is totally wanting.

Shorning of hair is an ascetic practice of self destruction by reducing the physical potentialities which hair provide. For detailed study please refer to Appendices 5 and 6.

The process of regression in ascetic practices leads to the inactive life in mother's womb. All such people are the mother fixated person's, which implies incest and homosexuality in their characteristics. We observe these perversions in man in the literature of all religions including Sikhism. According to a Hindu legend god Brahma seduced his daughter Saraswati and was accordingly punished. It is generally observed that those who were too much attached to their mothers, subsequently became repulsive to them and fled to distant places to lead ascetic lives. It is of common occurrence ascetics and the withdrawn personalities shunning the presence of any female themselves and others, particularly against their mothers or sisters will be clearly depicted from the following examples :

St. Poeman and six brothers had all deserted their mother to live the ascetic life. The old woman went alone into the desert to see her sons once more before her death. She saw her sons when they were coming out of their cells and were going to the church. As they saw woman coming towards them, they immediately went back to their cells and slammed the door in her face. She remained outside weeping bitterly and calling to them to let her see them. They refused to open the door and told her that she could see them only after their death.

The story of famous Simeon Stylites also gives an account

of his flight from the mother and rejection of her. In spite of begging of mother or sister to see him, the ascetic hardens his heart with the sole idea of deriving pleasure in defeating her. Lacky says, "He (Simeon Stylites) had been passionately loved by his parents and, if we may believe eulogist and biographer he began his saintly career by breaking the heart of his father, who died of grief at his flight. His mother, lingered on. Twenty seven years after his disappearance, at a period when his austerities had made him famous, she heard for the first time, where he was, and hastened to visit him. But all her labour was in vain. No woman was admitted within the precincts of his dwelling, and he refused to permit her even to look upon his face. Her entreaties and tears were mingled with words of bitter and eloquent reproach. "My son", she is represented as having said, "Why have you done this? I bore you in my womb, and you have wrung my soul with grief. I gave you milk from my breast, you have filled my eyes with tears. For the kisses I gave, you have given me the anguish of a broken heart, for all that I have done and suffered for you, you have replied me by the most cruel wrong". At last the Saint sent the message to tell her that she would soon see him. Three days and three nights she had wept and entreated in vain, and now, exhausted with grief and age privation, she sank feebly to the ground and breathed her last sigh before the inhospitable door. Then for the first time the Saint accompanied by his followers came out. He shed some pious tears over the corpse of his murdered mother, and offered up a prayer consigning her soul to heaven and then, amid the admiring murmurs of his disciples, the saintly matricide returned to his devotions. This was that Saint whose penances exceeded those of almost every ascetic of his period for ingenuity and painfulness. A horrible stench, intolerable to the bystanders, exhaled from his body and worms dropped from him whenever he moved and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said by demons. He built successively three pillars, the last being 60 ft. high and scarcely two cubics in circumference and on this pillar during 30 years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness, when he counted 1,244. For a whole year, we are told, St. Simeon

stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body and to replace them in the sores the Saint saying to the worm, "Eat, what God has given to you."

The self absorptive practices record a type of mystical experience. In this man gives up everything including oneself or his consciousness. We have already discussed that in regression the psychic layers are broken—the Ego merges into the pre-birth stage—there is nullification of birth—back to the animalistic life. We often observe that such mystics have left in them no sense of the Reality Principle and act indiscriminately in their ecstasy and frenzy. They weep, laugh, dance about. Certain sects in Sikhs, who have deviated from the main current of the Sikh thought, act likewise. They are totally self alienated persons. They have abandoned all relationship with the outer world and with Self also. The controller is totally killed, thus no one to control both the inner self and the outer world. They behave like a loop in an endless knot, and are pushed from right to left and left to right. It is just like the child refusing to be self sufficient and clinging to mother every time ecstatically surrendering his consciousness. Man cannot control himself unless he accepts himself. But the regressive mystics lose their self, which can only be developed in a social contact.

Drugs and intoxicants also produce a condition of ecstasy and forgetfulness. These generally cause depression of the cortex of the cerebrum, the highest part of the brain, which is concerned with judgements, inhibitions and tensions. This is another way of escape from Reality and the individual incapacity to confront the situation. The Self (Ego) is annihilated and there is return back to the animalistic life of self alienation. The Yogis and other ascetics are addicted to the use of these drugs which produce slumber and hypnotic effect to facilitate their regressive religious exercises. Use of such drugs is strictly prohibited in Sikhism.

It may, however, be clarified that man cannot be objective always. He has to assimilate what knowledge he has gained through his social experience and subjectively has to form his own opinion. One can understand his unconscious mind by subjective thinking and understanding. This is necessary and is encouraged in Sikhism to the extent it is required. The Guru's

repeated warning to man to know himself means to become aware of inner and outer problems and his own inherent strength. A Sikh is enjoined to rise early in the morning and after attending to the bodily needs, he is required to meditate on the Name of God for sometime and thereafter to join the holy association for collective prayers. However, all mystics are not regressive or self absorbants as described above. (Sikhism prescribes the mystical union with God on the analogy of sexual union between man and woman.) The relationship of the fully developed genital level is the true relationship, wherein each gives in love but at the same time retains his/her separate integrity. This is the creative love, we have already discussed. In Sikhism the human self is treated as the bride and God as the Spouse.

This would explain the difference in approach between the Monism of Vedanta and other schools of thoughts, which advocate identification of God with self and that of the Sikh approach. The readers would observe that in every stage emphasis has been laid down by the Sikh Gurus on the Productive Love and not Self Love. In Productive Love one gives out his best to the object but at the same time retains his own integrity. God shall remain God and Man shall be man. Man can attain union with God and can lift himself to the greatest height but cannot replace God. The approach of various religions has been to identify with God by completely submitting and losing the self, to experience His Powers. This is how a self alienated man identifies with a powerful despot, group or organisation to feel that he is also powerful. This is merely egocentricity. People imitate and want to become like those whom they like. The imitator identifies with the ideal man and always behaves and acts like him. The unconscious wish is to become like the ideal man and to replace him. This is a common phenomenon in all walks of life. An ambitious man reveres, adores and serves his superior and ends by replacing him and taking over his authority and power generally by intrigues. The children and adolescents imitate and identify themselves with their parents and teachers instead of having any genuine regard for them. The obvious result is that there is always conflict with parents and teachers whom the youngsters want to replace them or to keep under their control. Identification or imitation is only flattery, which is

an ambivalent emotion of love followed by hate. The Sikhs have not understood Guru Nanak's teachings as to which Guru one is required to submit and identify. It is the self (Ego) who is required to identify with the internalised Morality or Guru or God to form a united Moral Self. Guru Nanak never preached for identification of the self with any extraneous authority may it be God Himself. "We should conform to the discipline prescribed by the teacher and should never imitate him" (jo gur kia sa kar kamao, gur ki karni kahi dhao—Guru Nanak Ram Kali Oankar). The Guru further repeatedly asserts that one should be very careful in selection of the Preceptor or Guru for obtaining true knowledge for the formation of a truly Moral Conscience (Sat Guru in us). What has happened to Sikhs today? They took it as the blind faith to submit to Guru Nanak—to identify or imitate him. This malady has gone to such an extent that numerous sects have emerged and pseudo-saints in thousands claiming themselves as the Guru themselves in place of Guru Nanak. This idol worship and personality cult is foreign to Sikhism and sooner this is clearly understood the better, failing which more grievous results are in the offering.

There is a wide spread misunderstanding that Guru Gobind Singh, the Tenth and the last Guru, in his previous life has attained union with God by doing meditations at Hem Kunt Mountain. This is due to the wrong interpretation of the Guru's compositions. The readers are requested to refer to Appendix 4 for the details.

We may now give below the extracts from Guru Granth Sahib about Yogic exercises and asceticism—

"Lust for power (maya), which has made man self alienated, has made the man utterly confused and lost. This has taken away all his virtues and made him helpless. She appears in many shapes and assumes many forms. She has made the man stranger in his own house, who wanders about aimlessly.

This 'Maya' has become the mistress of his house and has turned him out.

All his efforts to get rid of her go in vain.

God sent her to serve him, but she has overpowered the whole world.

She has also affected the pilgrim places, those meditating

on the river sides. Yogis and the ones busy in studying Samrities and the Vedas.

She does not leave company of him at any time and is present everywhere.

She cannot be driven away by getting support of the weak.

So whose support is to be sought?

By associating with holy persons he begins to listen to the voice of the True Teacher (Conscience) within him.

He begins to cherish productive love for God.

This makes him to realise his self and to sing worries of the Infinite Lord.

He is now united with the Lord and all his worries are over.

He is the master of his own house now and the mistress also serves him.

By listening to the True Teacher (Conscience), he has obtained an honoured place in the court of God and Maya serves him."

(Guru Arjun—Asa Rag)

"Yoga is neither in the patched coat, nor in the yogi's staff, nor in besmearing oneself with ashes.

Nor in wearing the ear rings, nor torsioning of the head, nor in blowing the conch.

If one remains detached in the midst of attachment, one can attain the true state of Yoga (union).

One cannot become a yogi by merely talking.

If one considers all the creations alike, he is acknowledged as a true Yogi.

Yoga is not in abiding at the tombs or the crematoriums, nor in entering into pseudo-trance.

Yoga consists not in roaming about, nor in bathing at the sacred places.

If one remains detached in the midst of attachments then, one can attain the true state of Yoga.

If one listens to the True Guru (Conscience), his obsessions are removed and mental conflict ends.

Then his mind is in perfect poise and is attuned to the Music of Bliss and can see God within himself.

If one remains detached in the midst of attachments then, one can attain the true state of Yoga.

Nanak says that the self love should be eliminated for

practice of the true Yoga.

The Yogi will thus become fearless and his conch shall automatically be blown.

If one remains detached in the midst of attachments then, one can attain the true state of Yoga.

(Guru Nanak—Suhi Rag)

"Man is occupied with self love and anger,

He shall remain unclean from within in spite of the fact that he poses to worship God by performing various types of rituals and takes bath in sacred waters.

No one can meet God in this way, as by merely putting religious marks on the body, the mind is alienated by putting faith on such idols.

He commits sin as he has no self control.

He thinks that his sins are washed away by taking bath in sacred waters.

This tendency makes him more prone to commit sins.

He has thus lost life game and is in bondage.

He dances before the idols with tinkling of ankle bells and beating of cymbals.

But he is self alienated and is a stranger to God.

What use is to strike at the hole, when the snake underneath is unkilld.

God knows all this and he cannot cheat Him.

He wears Ochre robes, remains nude and keeps himself warm by basking on the fire.

Due to the fear of the hazards of life, he leaves his house.

He forsakes his own place and makes flight to the wilderness.

But there too he finds himself self alienated as his mind is in possession of the 'Maya'.

He becomes the Yogi by getting his ears torn and for his livelihood he begs for the crumbs.

By begging alms from door to door he is never satiated.

He discards his own wife and casts evil look at other women.

No one can meet God by wearing medicant's garb.

He finds himself all the more miserable.

He does not speak as he has taken a vow of silence.

But he is restless with desires and is ever wandering.

He does not eat and gives pain to himself, as he is self alienated and treats his body as someone else.

He is truly egocentric and maladjusted.

Without listening to the voice of the conscience (Sat Guru) no one can attain the sublime state of bliss."

(Guru Arjun—Parbhathi Rag)

Guru Nanak had on several occasions dialectical discussions with Hindu, Muslim, Jain and Buddhist ascetics. The details of the discussions which the Guru had with Yogis are recorded in Guru Granth Sahib in Ramkali Metre under the caption 'Sidh Gosht'. We give below some of the questions raised by the Yogis and the answers given by the Guru thereto.

- Q. This world is an impassable ocean, how to cross it?
- A. As the lotus is detached in waters and duck floats carefree on the stream, so the man of God crosses the ocean of existence by keeping his mind attuned to the voice of his Super Conscience. (Man's Self becomes the Strong Moral Self).
- Q. We keep aloof from the world and live in the jungles. We eat roots and fruits. We bathe in the sacred waters of holy places. We thus get peace and purity of mind. This is the way and wisdom of Yoga.
- A. The real Yoga is that man should not indulge in vanities of life while remaining in the world. One should not feel jealous of others and try to grab other's riches. But this unsatiated hunger can only be removed by objective love of God. The Super Conscience (Sat Guru) shows the correct way of life and the peace. He should eat little and sleep less—necessary for healthy and independent life—this in short is the secret of righteous life.
- Q. Who is the unmanifest : who is the emancipated? Who is united with the Reality within and without? Who comes and who goes? Who is the one manifest in three psychic layers?
- A. God who is omnipresent, is unmanifest too. The one who has strong moral self (Ego merged in Super Ego) is the one emancipated.
- The one who has merged his self in the Super Conscience is the one united with God. The one who has divided self

comes and goes. Man with strong moral Self remains ever united with God.

Q. How is that man is in bondage and is being killed by the Snake (Maya), the instinctual hunger and passions?

A. It is his lack of self reliance and dependency on others and desire for things of transitory nature instead of the desire for union with Reality and the Source of life, that this deadly Snake is eating him away. If he listens to the voice within and end his conflicts, this darkness can be removed. He thus gets Self Confidence and attains the steady state of mind.

Q. How have you changed your life?

With whom are you united and purpose therefor. How have you overcome your desires and how have you found the light within you?

How can one eat the steel without teeth?

A. When I merged myself in my Moral Self (Super Conscience), all the strife within me came to an end. My Self is now united Self and in this way my fleeting mind has found the rest. My mind now does not wander about and all desires for possession of material things are annihilated. By having union with Super Conscience, I have seen God within me. I have crossed the three dismissions of worldly love and am able to eat the steel. Union of Self with the Super Conscience is the bridge created by God. In this way from the body (Lanka—Ceylon), the demons (Sensual pleasures and desires) are robbed off. Ram Chander (Self) has annihilated Ravana the chief Demon (egoism). The Babishna's secret information for killing of the Demons is the voice of the Super Conscience. Ram Chander is said to have made the stones swim over the sea, in this way man crosses the sea of life. Such a blessed man helps countless others to swim across the sea of life.

Q. What is the basis of life and what should man do? Who is your Guru, whose disciple you are? What is the way by which you remain detached in the world?

A. Life is sustained by breathing and life becomes worth its while by union of the Self with Moral self. *The voice of the Super Conscience is the Divine Teacher and the*

Conscious Self is the disciple. I remember God and thus form healthy Super Conscience, which directs me to remain detached from the materialistic desires. I listen to the Voice of my Super Conscience and thus extinguish the fire of ever emanating desires within me.

Q. How can we chew the food of iron with our teeth of wax? What is the food, by which egoism is removed in us? Our house is of snow while our robes are of fire.

Where is the place where mind finds rest?

Who is that who pervades everywhere?

In whom one is to merge?

What is the way by which mind stops wandering?

A. One should have an objective approach and vision and should rise from his self love. He should see one universal Soul in all. Man in self love is a divided self and for him this world is hard place to live in. By attuning the Self to the voice of the Super Conscience, one can eat the food of iron with teeth of wax. He should feel presence of God within and without and by union of Self with Moral Self the fire is quenched.

Q. How in emotional life (love and passions) one can maintain his self (knowledge, intellect and reason)? How can he overcome his fears of death? How can he maintain his Self respect?

A. When the mind in emotions listens to the Voice of the Super Conscience—the Sun sheds its rays on the Moon—the emotional insanity (darkness of Moon) is removed the emotional reason is evolved. The objective love of God brings about equanimity in him—he adjusts to environment and remains cheerful in all circumstances. The Moral Self of man ever remains merged in God and in this way time and death have no effect on him.

CHAPTER XXII

RELIGIOUS PRACTICES

RITUALS :

The word 'ritual' is commonly used to describe a type of ceremonial behaviour. In rituals the self (Ego) does not play any significant part. It is the unconscious mind which has formed a habit to act in a particular way in particular situation. The things are done automatically without conscious effort. When we are in sympathy with a person and see him in a difficult situation, we make automatic gestures with our hands and feet to make him the master of the situation. Our movements are not consciously controlled but they are made unconsciously. In a similar way the ritual gestures of primitive magic and religion spring from the man's instinctive drive to participate in those ceremonies. Sikhism has prescribed certain rituals such as Baptism of the Double Edged Sword, certain formalities indicating respect for the Guru's Holy Word and so forth. These rituals are not the ends in themselves but only a discipline for good behaviour.

In cases of unhealthy instinctual development, the Vital Energy gets fixated or arrested at pre-genital levels extraordinarily viz. in oral and anal zones and results in immaturity. Certain ideas and actions are compulsorily repeated from which the subject cannot free himself. The person may fully recognise the uselessness, absurd or even pernicious nature of his thoughts or behaviour, still he cannot help doing it and if he is prevented it causes him anxiety and anger. Actually performance of rituals is a protection against his basic fears and anxiety. The fears buried deep into the unconscious mind find their outlet in such performances. The self (Ego) is too weak to check this. These acts are often rationalised as absent mindedness, weariness or agitation. It is against these types of rituals performed in the name of religion and piety, the Guru raised a most powerful voice.

Even the learned, and the intellectuals are not exempt from performing such rituals. An old university professor, when first sitting down used to rise again several times as he was seized with the thought of image of certain exalted person before him. Persons keep horse shoe with them to ward off the danger. Certain people while going to their work or coming back therefrom would repeatedly think of lacking in something or having forgotten to carry something with them or not leaving the place fully secure and would repeatedly return to the place to ensure everything is in order. In the religious sphere the rituals connected with anal fixations abound in number. Persons, especially guilty of sexual immorality, indulge in repeated washing of hands and their bodies and are unnecessarily afraid of soiling themselves. Certain religious perverts are generally seen attaching too much importance to the frequent washing of their bodies and are more particular to outward cleanliness. They are always apprehensive of soiling themselves by the slightest touch of the fellow beings. This attitude has led to class distinctions and those doing menial jobs are hated as the unclean ones. Even today there are separate water wells and taps for the scheduled caste people in India. They are not allowed to touch the waters of tanks where high caste Hindus bathe. In certain parts of the country the scheduled caste people are not allowed to touch the houses of high caste Hindus, and in certain areas they are not allowed to ride on bicycles.

SUPERSTITIONS :

Superstitions beliefs and rites, magic formulae and exorcism also form the character traits of persons just like performing other religious rituals. There is also intimate relationship between superstition and religious beliefs. The Guru rejected such beliefs and ceremonies in no uncertain terms.

Superstitious man hopes to gain the object of this desire by his magical performances, which otherwise he thinks he cannot get it by his devotion to God. Magic therefore implies performance of certain rituals to placate the superior forces to induce them to act on his behalf. In these magical rites and superstitious beliefs, there is no consideration for the right or wrong of a thing or the entitlement of the man who seeks such powers or his ethical behaviour, as any one who uses the magic

formula can have its effect on him regardless of his previous behaviour. We need not go into further details of the types of magical rites introduced as religious practices, as this subject itself warrants a separate book to describe. It may, however, be added that the magic rites are performed mechanically, usually characterised more by gestures than by verbal expressions. These beliefs and the rituals are therefore fatal to the character formation, make the persons out and out selfish, self conceited and socially maladjusted ones. In the pursuit of their selfish aims, they go to the extent of committing heinous crimes in performing the magical rites. It is of common occurrence even today that innocent persons are caught hold of and offered as sacrifices before the images of bloody deities.

Man is always haunted by fears, says the Guru. The fears are caused by the social restrictions on gratifications of the instinctual needs. Any trespassing causes a sense of guilt and again the fear of punishment. Man is therefore on the look out to seize upon any opportunity to avert his misfortunes by any short cuts. Belief in superstitions, therefore shows a lack of sound belief in God and Morality, which tantamounts to infidelity.

TABOOS : (SOOTAK)

"Impurity is removed only by being wise."

(Guru Nanak, Asa-di-Var).

The word 'Taboo' means the thing as sacred or consecrated and also as uncanny, dangerous, forbidden and unclean. The taboo restrictions are different from religious or moral prohibitions. These prohibitions lack all justification. Though these are incomprehensible, these are observed as a matter of course by those who are under their dominance. The aim of observance of taboos is protection from harm, safeguarding of the weak persons from the powerful magical influence of others, protecting from the dangers incurred from handling the dead ones and eating certain types of food, guarding the normal functions of birth, initiation, marriage and sexual functions and for various other purposes. There is always fear inherent in persons for the punishment automatically to be awarded in case of violation of the taboos. Persons on violating the taboos (breaking the restrictions) assume the nature of forbidden object (totem) as if they have absorbed the whole dangerous charge. The persons

such as kings, priests, the newly born, menstruating women, puberty and birth, in illness and death and all sinister happenings, are treated as in totemic state. The young men at the feast of initiation, women during menstruation and immediately after delivery, new born children, the diseased and especially the dead ones are the examples of the taboos or the restrictive persons.

There is a double meaning of the word 'taboo'. The animals, persons or places on which there is a taboo, are considered as of domestic nature. As these objects are considered as unclean also, these are not to be touched. This is the basis of declaring the women in menstruation or immediately after delivery of the child and the dead people as the unclean ones.

What is the idea behind these taboos? This is due to ambivalent attitude of man towards certain things. There is the internal and unconscious feeling to gratify the desire but the society on account of certain fears imposes taboos. The fear to transgress the prohibition is greater than the pleasure to enjoy. The oldest and most important taboo prohibitions are the two basic laws of 'Totemism', about which we will mention later. These laws are—not to kill totem animal and to avoid sexual intercourse with the clan's people who owe allegiance to the common totem animal or plant etc. The basis of taboo is therefore to prevent people from doing such actions for which there exists strong inclination in the unconscious mind. An individual who violates the taboo, becomes himself the taboo, because he gives incentive to do to others likewise and is contagious. Such a person is out-casted and punished. The persons, however, become temporary or permanent taboo without violating the taboos. Such persons are in a condition to incite the forbidden desire of others and can awaken the ambivalent conflict in them. The king or chieftain arouses envy of his prerogatives, as every one likes to be in his position. Similarly priests have coveted position in the society, and as such a large number of taboo rules are observed by them. The dead, the newly born and women when they are incapacitated, all act as incitements because of their helplessness. The individual who has just reached sexual maturity attracts others for the sexual pleasure. Therefore all of them are the tabooed persons. The ambivalent feeling of tenderness and hostility for the dead ones and the taboos connected with them, is a very lengthy subject and the scope of the present book does

not permit further indulgence. Suffice is to say that the taboo phenomenon is a form of compulsive neurosis in which the person helplessly repeats the rituals as directed by his conscious fears. He has not yet learnt to exercise his discretion, reason and independent thinking. He is afraid to encounter a situation and seeks protection through escapism. Whenever the escape is not possible, he succumbs to the opposing power, as his mind lacks necessary strength to resist. A powerful voice has been raised by the Gurus against these imbecile practices.

WORSHIP OF TREES :

The ambivalent attitude in people lead them to believe a host of spiritual beings which are beneficial or harmful to them. They attribute the causation of natural processes to these spirits and demons. They also believe that not only animals and plants but inanimate things are also brought to life by them.

Worship of tree is found in most of the religions. Tree worship is generally associated with the worship of ancestors, gods and the king. Theodore Reik states, "The spear is perhaps a variation of the sacred stump that represented the tree god and the sign of its power continues to live in the Sceptre. The Etruscan kings were representatives of Jupiter and their crowns were of golden oak leaves : the oak was sacred tree of Zeus, originally identified with god. The great god Brahma is represented in Hindu theology as having emanated from a golden lotus as Balder takes his origin from the oak, the Bo tree of the Buddha in Ceylon is endowed with wisdom. In India each Buddha has his own tree. After having passed through forty three incarnations, Gautama himself eventually found wisdom under the sacred tree of Brahma, the pipal tree." The people of all times regarded the tree as the home or embodiment of a spiritual presence. "The god inhabits his body" (W. Robertson Smith). The garden of god Indra contained five wonderful trees, the chief one was 'Parjata'—"the flowers of which preserved their freshness throughout the year, contained in itself every scent and flavour and gave happiness to whosoever demanded it." Certain trees are considered of evil origin, while certain others are considered as abodes of gods and as sacred ones. It is a taboo to break boughs from the sacred trees. The sacred tree is considered as totemistic god. Eating of fruits of such trees is taken as incorporation of

gods within ourselves. It is the same ambivalent attitude to murder him and then incorporate within ourselves to become god-like. All these superstitious beliefs have been repudiated by the Gurus.

WORSHIP OF ANIMALS :

We have already discussed the ambivalent attitude of persons of love and hate towards the parents and those in authority.

The tribes have the totem animals. It is a substitute for the father or the head tribesman. It is usually forbidden to kill the totem animal, but on ceremonial occasions the animal is killed and also mourned. The ambivalent emotional attitude depicts the father complex in children and also in adult life. This attitude is extended to the totem animal, which is taken as the father substitute.

According to the Anthropologists the members of the primitive tribes rebelled against the father or the head tribesman and thus put an end to the father horde. Together they dared and accomplished what was impossible for them singly. These cannibalistic savages ate their victim. The violent primal father had been envied and feared model for each of the brothers. Now they accomplished their identification with him by devouring him and each acquired a part of his strength. The totem feast is the repetition and commemoration of his memorable criminal act. This is the origin of the social organisation, moral restrictions and religion. According to Atkinson, "A youthful band of brothers is living together in forced celibacy, or at most in polyandrous relation with some single female captive. A horde as yet weak in their impubescence they are, but they would, when strength was gained with time, inevitably wrench by combined attacks, renewed again and again, both wife and life from the paternal tyrant." The brothers hated the father, who stood in the way of their sexual demands and their desire for power, but they also loved and admired him. After they had satisfied their hate by his removal and had carried out their wish for identification with him, the suppressed tender impulses come up. There was then a sense of guilt and repentance. The dead now becomes stronger than the living had been. What earlier father's presence prevented them doing, they after his death, on their own

prescribed the same discipline on themselves. They undid their dead by declaring that killing of the father substitute, the totem, was not allowed, and voluntarily denied the possession of the liberated women. They thus created two fundamental taboos of totemism out of their sense of guilt. Firstly, the tender feeling for sparing the life of the totem animal and secondly enforcement of prohibition against incest. If the brothers after father's death pursued the sexual pleasure, then they would have become rival of each other. So, if they wanted to live together, they had to adjust among themselves. They thus erect incest prohibition, they all equally renounce the women whom they desired and on account of whom they had to kill the father in the first place.

There are two crimes in the primitive societies—(1) parricide (2) incest. These two crimes become the two taboos of totemism. They produced the prohibitions against eating the sacred animal and marrying within one's own clan. The same attitude towards God is adopted in practically in all the religions. This is the basis of offering of human and animal sacrifices to incorporate His magical powers within man.

OFFERING OF SACRIFICES :

The following are the aims for offering of sacrifices, which involve destruction of a victim—

- (1) Offerings are made to supernatural beings to secure their favour or to minimise their hostility. It is a bribe on the utilitarian principle of 'do-ut-des' ("I give, that you mayest give").
- (2) It is a process of giving life to promote or preserve life. The vital essence blood is the animating principle, or soul substance, the mysterious power of which has been believed to be potent whether within the body or without. The sacred blood of the victim is sprinkled on the people to cement their union with god.
- (3) As explained earlier, the sacrificial object is a totem animal or being. The animal is defined as the god, murdered and swallowed to incorporate the divine magical powers.
- (4) It constitutes an act of expiation and propitiation to cover, wipe out, neutralise or carry away evil and guilt contracted knowingly or unknowingly.

The most important of these four aims is the last one. The sense of guilt in this case is being removed vicariously by substituting another one for himself for receiving the punishment. The guilty one finds the scapegoats for his punishments. This is a common tendency in people in passing over their ills on others, may this be by performing the magical rites or in normal day to day dealings. This is a most deplorable condition and no society can work harmoniously. For the purpose of guilt projection people have been catching hold of inhabitants of neighbouring villages, tribes, clans, countries, races or those who worshipped other gods or the same god in a different way or those were different in any other aspect, as scapegoats to make a sacrifice of them to gods for expiation of their sins. This practice was very much in vogue when Guru Nanak undertook his missionary tours.

As Sikhism has not the farthest connection with the offering of sacrifices to God, gods and goddesses, the use of sacrificial meat was prohibited by Guru Nanak and was later declared as one of the Four Breaches of Discipline of Khalsa Brotherhood by Guru Gobind Singh. The use of meat obtained as a result of sacrifice of animals in Hindu temples, though the animals are slaughtered by one stroke, is equally prohibited.

The man or the animal to be sacrificed before gods, is first defined and regarded the god himself. The totem animal is god and protects itself. It is in the honour of god the defined animal is to be slain—the slaying of the animal represents the murder of the authoritative god (the animal is god surrogate) and at the same time the slaughtered animal represents a sacrifice in honour of the god and a gift to him. Thus there is an ambivalent attitude towards God, the Divine Father to whom the sacrifice is offered. He is honoured and regarded with affection as the father, but father as the animal, an authoritative, disciplinarian and despot is cruelly killed.

As regards eating of the sacrifice, it can be regarded as the consummation of the hostile act. The cannibalistic practices of monsters, giants, witches are well known. The eating of the parents by the children in their turn is a natural and obvious form of revenge, and is being actually practised.

As the sacrificial meat represents the meat of God, it is considered to be sacred. It represents the God as the loved

person and also as the hated person who has been killed. The eating of sacrificial meat represents the eating of the god as a loved and hated person. The god is incorporated in the human body to become one with him—a way to get his magical powers.

PRIESTHOOD AND KINGSHIP :

The institution of offering of human and animal sacrifices to gods gave rise to the office of priesthood, as priest was the master of the sacrifice. This has always been his responsibility of the sacerdotal office and has been considered as the vital link between man and God.

The offering of sacrifices originally had the motive of placating the whims of gods, who were furious and inflicted miseries on human beings. Food, sex and security were the basic needs of the people. They thought by the process of giving life to gods they promote or preserve life. According to the Bhagvad Gita, "The Creator" having in olden times created men together with the sacrifice said, "Propagate with this. May it be the giver to you of the things you desire. Please the gods with this, and may those gods please you. Pleasing each other, you will attain highest good. For pleased with the sacrifices, the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is indeed a thief." The good ones who eat the leavings of a sacrifice, are released from all sins. But the righteous ones, who prepare food for themselves only, incur sin. From food are born all creatures, from rain is the production of food, rain is produced by sacrifices; sacrifices are the result of actions, know that action has its source in the Vedas, the Vedas came from the Indestructible. Therefore the all-comprehending Vedas are always connected with sacrifices."

People by offering sacrifices to gods through the priests demanded from them fulfilment of their wish to satisfy their needs for food and children. It is on account of such bounties that God is considered as the Providence. The formation of society necessitated the emergence of the office of king or the chief who was to be treated as the living god or his representative to exercise similar powers of control. The kings were considered as the dynamic centres of vitality, as they controlled the weather, the growth of the crops and the process of reproduction. The failure of their own generative powers, made them to be killed

as a sacrifice to give life to others. The killing of kings was later abandoned. At first the eldest son of the king was substituted, later by prisoners of war or the foreign men. It is said that the Aztecs in Mexico used to sacrifice about two thousand men annually to promote the growth of maize, at the annual festival held in April every year. A virile young prisoner of war used to be led to his doom.

In Vedic religion, the king was at first treated subordinate to the priesthood. Later, in the code of Manu the king is described as 'a great deity in human form', whom Brahma created for the protection of the world from the eternal particles of Indra, of Yama, of the Sun and of the Moon, of Varuna, and of Kubera, thereby assigning to him divine status.

The famous ritual of performance "yajna"—"The Fire Altar" and the Brahmanic Caste Organisation are described by E.O. James in his book 'Sacrifice and Sacrament'. We reproduce the extracts for our benefit.

THE FIRE ALTAR

This was portrayed in the symbolism of the Fire Altar described in very great detail in the "Satapatha Brahmana" (Books V-X), where the Altar represented the structure of universe, the sacred Vedas and the broken and restored body of the Creator. Composed of a quantity of bricks built up in seven layers in the form of a falcon, a fire pan was carefully fashioned in its midst as a reproduction of the creation of the universe, for 'the sacrificer who makes the fire pan thereby makes the world'. And as it is also the 'self' of Agni, the sacred sacrificial fire, the fire of the sun, the cosmic fire, and the priest of the gods, 'he who makes the fire pan thereby makes Agni.' Moreover, as Agni was also equated with the sun, he was born afresh every morning when the flame was kindled by the fire sticks of the priests in order to recreate the life that pervaded and sustained the universe. Therefore, since Agni became identified with Prajapati as a cosmic sacrificial figure, the building of the Fire Altar was a repetition of creation and its restoration typified the bringing back of life to the dismembered body of the Lord of Creatures, reminiscent of the reanimation of Osiris in the Egyptian renewal ritual.

Indeed this remarkable Vedic rite and its symbolism was to all intents and purposes a repetition of its counterparts in a divine

capacity played virtually the same role as the sacral king in the seasonal drama of regeneration, and for the same purpose; namely, to ensure the continuance of the cosmic order and the prosperity of the community. In the background of the Vedic Fire Altar was a royal ritual in which the king as the embodiment of many gods doubtless made an offering to Agni with whom he became identified by sacrifice, thereby becoming the Fire-god. The Brahmins usurping these royal prerogatives became the chief actors in the impersonal cosmic drama in which every part of the altar was equated with some part of the universe and the god who was responsible for it. The victim also represented the universe, and its parts were the parts of the universe. Thus in the case of the cosmic sacrificial horse, the head was dawn, the eyes the sun, the breath the wind, the back the sky, the belly the air, of the seasons. The sacrificer in becoming the sacrifice was united with the universe in all its parts, resolved into a unity and sustained by a cosmic offering in which the body of the Creator (Prajapati) was broken anew and restored for the conservation of the world."

THE BRAHMANIC CASTE ORGANIZATION

This represents the most extreme expression of the Brahmanic conception of priesthood and sacrifice arising within a rigidly established caste segmentation of various supposed to have sprung from the Creator as fixed states of life. Although the foundations of this feature of Indian society and religious organisation stereotyped in the Institutes of Manu lie deep in the Hindu social structure, it was superimposed on a much more fluid situation in its developed form in which the sacerdotal office was not hereditary. In the age of the Rig Veda, when the latter aspect of sacrifice was beginning to emerge, it still existed side by side with the domestic cult of the household priest, who often was in the employ of the king as 'chaplin'.

The offering was made to secure the favour and beneficence of the gods, and a common meal of a quasi-sacramental nature was held on the flesh of the sacrificial victim to establish closer relations with the god to whom it had been offered. Though the Brahmins came to be regarded as the head of the Creator, and the Kshatriyas, or warriors, his arms, all the several parts of the one divine body were a multiplicity in unity

so that a Kshatriya could become a Brahmin, or vice versa. But as the more specialised conception of the cosmic sacrificial offering became established the complexity of the ritual was such that it was known only to the Brahmins and performed by four groups headed by four chief-priests, each of which was responsible for its own particular functions—invocation (Hotri), chanting, the ritual actions and utterances—under the guidance of the chief Brahmin. Symbolic significance then was attached to the minutiae of the ceremonies as a principle feature in the Brahmana texts in which magic and religion were so intermingled as to be indistinguishable.

It was against this magical sacerdotalism and its caste organisation that about 600 B.C. the Upanishadic reaction introduced a mystical reinterpretation of the sacrifice. Even in the Brahmanas there are indications that knowledge rather than sacrificial gifts is the ultimate goal, but it remained for the Brhadaranyaka Upanishad to interpret the horse sacrifice as a dedicative act in which the contemplative mystic rather than the sacrificial priest offers up the universe in place of the horse, and by a supreme act of renunciation attains the identification of the individual self (atman) with the cosmic divine Reality (Brahman)—*tat tvam tsi*, 'That thou art.'

Sikhism emphatically repudiates the institution of offering of sacrifices, worship of animals, trees, plants, rivers or other animate or inanimate objects. This is idol worship—the thirst for power, wealth and sex is not quenched. These practices have made the man completely self alienated.

CHAPTER XXIII

IDOL WORSHIP

We have studied in the preceding chapters that man has certain basic needs and he finds himself completely lost to be equal to the situation in this vast world. He has the basic fears in him and finds himself as unequal to the struggle. The future seems uncertain to him. He is always in search of a support so that he may be able to spend his days comfortably. His heart clings to a large variety of things for support in life. There are therefore many gods upon whom he pins his hopes, such as Nature (Worships Nature to get supernatural powers), country, race, creed, group, business, science, religion, education, values, sex, money, knowledge, theological images of God, etc. He identifies himself with Govt., gods, powerful leaders and groups in complete submission to experience true power. He deifies the totem substances and animals and makes offerings of them to gods, the blood and flesh of the sacrificed animals are taken to incorporate the gods within him to feel equally powerful. The whole religious approach before the advent of Sikhism has been worship of God and gods in the form described. The pages of Shri Guru Granth Sahib are filled with description of such relationship, the selfish man has evolved ways for his wish fulfilments. The Sikh Gurus repeatedly state that this harassed man takes refuge in gods, who themselves are perishable and will surely lead the man to destruction.

"Reliance on gods and goddesses is the basis of illusion and self alienation;

The Samritis and the Shastras is the creation of this Illusion."
(Guru Amar Das, Rag Majh).

In this great state of fear, helplessness and uncertainties the man establishes relations with powerful ones by submission to them. Although he may feel secure for sometime in this way, yet he realises that the price paid is very heavy. He loses his own

strength and integrity and lives on the mercy of others. The initiative or drive in him is completely lost.

Another possibility of overcoming his fears of separateness is exercising of his powers on others and making them submissive to him. He thus experiences his strength by dominating over others. It will be observed that in both submission and domination he is dependent on others and not on his own inherent strength of the self. He worships Power to make himself powerful and then unites with people by exercise of this power over them. He needs power as well as others to feel the joy of the Power. So in both cases there is no integrity and freedom and he experiences a lack of inner strength. These persons indulge in submissive (masochistic) or the domineering (sadistic) practices in the form of asceticism and other self-destructive acts or in blatant hostility and aggression against others. There is no respect for life left, all relations are measured with the material possessions. They love death and hate life, as material things are everything to them. They are the ones who are leading to destruction and decay as they have abjured life. Guru Amar Das in Maru-ki-Var says,

"God created two powerful forces of life instinct and death instinct (matter) in man. Life instinct dominates over death instinct for man to exist. Those only perpetuate life who foster positive values of life in the company of holy persons. This they do by His grace. From matter the life emerged and back to it, it returns."

Similar ideas have been expressed by Guru Gobind Singh in Bichitar Natak. The Guru states that God created the House of Guru Nanak (the way of spiritual life and growth) and the house of Baber (the worldly power). Those who do not lead spiritual life, become victims of the material allurements, lose everything and meet moral death. According to Sikhism, man has the basic needs, which should be fulfilled, but man should not be a slave of those needs or consider the material things as the end in themselves. If we have faith in Him, our needs will surely be met by our normal activity and we need harbour no fears on this count. Sikhism does not prescribe for curbing of the instinctual desires, but their sublimation in a socially acceptable way. These desires should be sublimated towards loving God and

fellow beings. Such a loving person will not experience sense of fellow beings. No one can be satiated with the thirst for possession of material wealth. The hungry self can only be satisfied with productive love—as in giving he receives plenty in return. This Productive love can only be experienced if our self (Ego) in love fuses with the Super conscience (Morality—Sat Guru—God in us) and the whole structure becomes one strong self. This strong self can only understand the working of our unconscious mind (instincts—Id). By understanding the ways of the Mind we can harness unmeasurable energy lie hidden within us for productive purposes and can become really potent persons yet humble. The instincts then no longer trouble us, as in the words of Guru Arjun "the lion within has been tamed and sits side by side with the lamb, the great killer has thrown away the knife (Ram Kali Rag).

Polytheism not only implies worship of a number of gods but also means self alienation. Idolaters love the object of their own creation narcissistically that is one's own self. An artist makes an idol and loves his own life forces in an alienated form. He then slavishly adheres to the idol and becomes the automation in the hands of supernatural magical powers. He becomes passionately attached to the gods of his own creation and finds it hard to come out of the prison. All these gods represent material things, which are lifeless and thus lead him to destruction and decay. He thus loses all sense of Reality and becomes self alienated and is in illusion.

Guru Nanak describes this practice as follows :

The Pandit along with many other things instals images of gods in his house;

And he worships these images by decorating them and adoring them.

He applies saffron mark and sandal paste to them and offers flowers to them.

He bows on the feet of these images to placate them.

But he begs from the people his necessities of life.

By his foolish acts he increases his insanity;

As he realises not that the idols can neither provide him

for his sustenance nor Save him from moral degradation.

Despite this fact people in their obsession continue to indulge in such vanities.

(Guru Nanak, Slok, Var Sarang Ki).

As already explained even the religions which preach worship of one God are not free from this idolatry as all their efforts are directed in attaining power, wealth and sex. God is made the idol of one's own creation (Totemism), who ceases for them to be Limitless and Infinite, and whatever puny thoughts and narrow conceptions are given to Him, we begin to experience all these powers through Him. The God of one religion comes in conflict with the God of another one. The dogma-ridden persons then come in conflict with each other and commit heinous crimes and sins in the name of their religions. Persons, who lose their self, become the tools in the hands of others. History bears testimony to the degeneration of self alienated man to animal life.

In idolatrous practices one completely loses one's Ego strength and becomes the slave of the false morality corrupted by the instinctual desires. A person submits to his irrational passions, for example, greed for possession of wealth, lust for power, fame or sex. If he is motivated by his lust for power, he becomes a slave of the political striving and does not experience richness of other human virtues endowed to him by God. Those who develop passion for money, they become completely alienated of the self and work like machines for accumulation of the money alone. The perverted person is the alienated person, his actions are not his own but enforced on him by his own alienated powers. He is so called a stranger to himself. He has no human relationship left in him for his fellow beings. In insane person, the Ego is completely weakened and he has no sense of the reality feeling—he is completely lost to his instinctual impulses—he is idolater or the totally alienated person.

The same phenomenon exists in the hero worship of the religious and political leaders or to the State. The leaders or the State actually are what people consider them to be. But they become idols when people project their powers into them and worship them, hoping thereby that in return they would feel

themselves as powerful as their idols (leaders or State) are. They feel pride in submitting to the powerful master so that they may in turn also feel powerful. The whole idea is based on egocentricity, giving rise in hostility, distrust and exploitation of man by man in which he is forced to submit to alienated powers and becomes an automation.

Yielding to passions is an act of alienation or idolatry. This leads to sin, the sense of guilt feeling and the mental conflict. Idolatry, therefore, leads to separation of the soul from its Creator—the separation of man from the ground of all being and the purpose for living. The man is thus separated from God.

CHAPTER XXIV

FREE WILL AND DETERMINISM

A seeker of goodness and justice has to encounter many obstacles in his way. There is the lure of the pleasure of senses and at times there is a sense of remorse and a desire to renounce everything. Sometimes he thinks that it is only the good will that matters. But in practice this is counteracted by the feeling that acts must be judged by their consequences. There is wide divergence and variation in the concept as to what is right and good. Man is thus puzzled and begins to think that each one has his own ethical standards. This is not so as what is considered at one time good may suddenly become evil. A virtuous action may produce harmful effects. To be courageous is praiseworthy but at times persons get killed in their adventurous acts. We may be truthful but this may bring ruin to others. Situations do arise when we have to decide between the two opposite good and virtuous acts—when good runs against good and virtue against virtue. The choice may not be so difficult when good clashes the evil and the virtue against the vice. How this ambiguity can be solved, which is so puzzling that at every time the nature of action is as different as the life itself. No two situations are exactly similar, therefore, no hard and fast rules can be laid down for a particular good or virtue in view of enormous heterogeneity and variability. The concept of good varies from situation to situation—the conduct during normal conditions is different from that in time of war. Each situation has to be evaluated separately and rationally. New discoveries set new problems and new ideas bring about new customs. There can be absolute standard ordained and unchanging.

Sikhism does not provide any clear cut definitions of good and virtuous acts as the basic entity in character organisation or energies lie in our unconscious mind, which lie buried in our psyche and they play predominant part in display of human

character. According to Sikhism good cannot come out in its real sense unless the three layers of our psyche Id (unconscious mind), Ego and the Super Ego work harmoniously and that there is no mental conflict. The whole Sikh discipline is for creation of mental harmony. Real goodness can only emerge if such a harmony is achieved and things are adjudged objectively and not subjectively. The apparent good, with selfish motives, is bound to cause conflicts.

One age may unanimously hail certain action of certain people as most courageous and virtuous, but in later age these deeds may be condemned as most cruel persecution or ruthless barbarism. It is agreed that our conscience at times errs. As conscience is the final authority to detect the error, then in case of corrupt conscience who is to judge the right and wrong. History shows the primitive and uncultured man has been carried forward into present society, gradually understanding more and more of his animal behaviour. According to Guru Nanak neither theology, nor intuition, nor natural rights, nor the principle of evolution nor established custom can lead us to moral life, as in these cases man does not exercise his discrimination. What is then the answer?

The question arises whether human beings have moral responsibility for their acts or whatever they do is determined by prior causes beyond their control. In other words whether they have any real choice available to them between right and wrong? This is the vital problem which has vexed the mind of man since ages—Determinism and Free Will.

Man's sanity depends upon his heredity, environmental conditions and the type of training he receives in the early years of his life. If a man has not had a chance and has been brought up in an unhealthy condition, the obvious result would be that he would not develop sound character. Society is merely to be blamed than he is.

Science lays down the law of casualty, the foundation of determinism. Every event is preceded by earlier events. If the earlier events are absent then the later would not occur. The relation between earlier and later events is that of cause and effect. There is uniformity in Nature and the law cannot have any exception. To say that the human will is free is not tenable

to reasons, as this would mean that the human actions are exempt from causation. If we believe that human action was the outcome of an undetermined choice and is not influenced by any causes, then the training imparted to children at home and at school and the religious discipline for a good behaviour would have no meaning. Where the morals are low, why we become concerned for the social reforms?

It is said that a person chooses between this and that and when he does so, his will is acting freely. But what is this 'will' that chooses and acts? The 'Will' has been formed as a result of prior causes. Our desires and choice to act in a particular direction are entirely motivated by the psychosomatic conditions—the organic functions of various parts of our bodies, instinctual fixations, temperaments and the sort of personability we have developed. Each human personality is the outcome of the causes of varied nature. What a man does depends upon what he feels and his feelings depend on what he is. What he is, is dependent on numerous causes. It is, however, conceded that personality is not merely the bundle of effects. The effects subsist and fuse into a new entity. Personality is a new entity, but behind which lies the numerous prior causes. Personality now becomes the cause of other effects. Viewed from the personality level, it would appear that the free will operates. If we view the background causes for the formation of the personality, we clearly see that there is the casuality. The present is both effect and cause. It is the effect of the cause and it shall again be the cause for future effects.

In other words human beings are free to act as they will, but they act according to their feelings and capacities, which are dependent on numerous factors. A compulsive neurotic is forced to perform certain rituals as a part of his habit which have no meanings. A man therefore can do what he wills to do, but his will is dictated by his unconscious mind which has the long past history. Our sense of reasonableness and exercise of free will to choose good course of actions is developed by our being objective, free association, encountering the situations and by rising over our petty selfishness. Those who train their better self in a healthy society, they exercise rationality in dealing with situations. Those who remain within their own shell and are with-

drawn personalities are the destructive personalities.

They are forced by their instinctual desires to act in that manner, although outwardly they may appear to be behaving well. It is the prior causes which give character to man. It is the character of the criminal to yield to the temptation to commit crimes. The inhibitions laid down by the society against the unsocial acts and the punishments prescribed therefor do help to keep the defective personalities in check to some extent. Exercise of the will by the criminals to defer or cancel their decision to commit the crime, is also determined by the prohibitory causes working in this direction.

Today it is generally complained that man is tied down to the surface of the earth and its pleasures by external influences. Man thus refuses to recognise his own dignity and chooses for himself. He rejects everything that may give shape and definiteness to his life. He is unsocial and there is no sense of objectivity and is constantly trying to have his own pleasures even at the cost of others' reputation and pleasure. He is inconsiderate of the inner depth in himself as well as in others. In short man in him does not live. This type is termed as the 'Self alienated' or 'Anonymous' Man. He does not consider others to be complement but an object for the fulfilment of his selfish motives. Man, therefore, has to be trained to come out of this unauthenticity and enter into the authentic state of existence, so that he is able to exercise his free will in the real sense of freedom. He can only build up a genuine personality by strengthening his healthy Ego strength. He has to build up confidence in himself—freedom to use his potentialities without internal morbid instinctual hindrance caused due to anxieties and unnecessary fears. This can be developed by cultivating objectivity, a sense of relatedness with the Infinite Creator and seeing Him through His creation. He thus learns to have faith and trust on others and can commit wholeheartedly to full human relationships and constructive work. He is even anxious to serve others as this is the only service to God. He develops giving character. In this way the inner fears of being tied and dominated are diminished. The world appears a place to live in. He is now a truly related person and can rely on others and has hopes and aspirations. He has overcome his loneliness in man's attitude comes when His grace

dawns upon him. He associates with the learned and holy people, begins to understand what is the Reality (God), his problems and the inner forces leading him astray and develops true relationships with his surroundings. His self is now strong enough to stand up to anxiety and to get over anxiety producing events and not be panicked and driven into an undermining withdrawal from the world. He thus develops an attitude of creativity, a giving character, receives plenty in return and lives a truly potential life of enjoyment and happiness. He can now exercise his choice and discriminate between right and wrong. But this is all due to His Grace, as countless people are born by an accident only and live sub human lives in ignorance.

A few excerpts from the Sikh Scriptures are given below in support of our above view point.

"Will of God prevails everywhere;
and no one is beyond its pale.

(Japji—Guru Nanak)

"Before the creation of the world, where was the question of Sin or Virtue?

Against whom did he harbour enmity or jealousy?

Who then was bound and who was free?

When God created the world with Matter of three qualities,
It was only then the conflict started and the terms virtue
and sin became current.

He Himself is Doer of all acts and takes pleasure in the
sporting game.

Man on whom His Grace dawns, he remembers Him
And makes him play as He wills."

(Guru Arjun—Gauri Rag Sukhmani).

"Some are led astray by God Himself,
They wander about in self alienation.
O, God they go astray from the Path,
But what is in their power?

(Guru Amar Das, Asa Chard)

"When God in His mercy looks with Grace, the True Guru is obtained.

After a soul has wandered through many lives, the man begins to listen to the voice of Super Conscience (Guru).

There is no benefactor so great as the true Guru : let each and everybody hear this."

(Guru Nanak, Asa-di-Var).

"Making an earnest effort, live as a whole man cheerfully,
On meeting God, your anxiety will be removed."

"I cherish this desire in my mind that I should make an effort every day to meet Him,

O God, My friend, bless me with Thy Love.

"As is Thy Will, so will it happen"

(Guru Arjun, Gujri-ki-Var).

We may conclude that man's actions are always caused by inclinations rested in unconscious mind, which are the deciding forces operating in his personality. As long as man is bound by his compulsive actions, he has no freedom of choice. In those personalities in which a sense of objectivity is partially developed, but the mental conflict in them exists they are subject to doing both good and bad actions as the circumstances permit them. They try to exercise their freedom of choice, which they have developed by their sense of objectivity. But in this case also the training in objectivity and the fear of future suffering are the causes and the factors leading to the exercise of the choice. A truly liberated person is fully objective in approach and in his case nothing but good comes out of his actions spontaneously. There is no mental conflict in this case and his choice is always based on objectivity. He is impelled to take good decisions and act nobly. Truly speaking in this case also, although the choice is exercised, yet there is no free will.

CHAPTER XXV

SUMMARY

Certain psychologists have identified religious beliefs with obsession, as they have observed that religious beliefs and practices consist only of performance of certain rituals and repetition of certain formulae for attainment of magical powers. Man experiences his own insignificance and puniness in this vast world, and is found ever fear-stricken about this future. He knows that his birth in this world has been accidental and that he will also be taken away from here without his consent. The sense of uncertainty makes him to search for power to lead a meaningful life. He realises that there are certain supernatural powers, which control his destiny. The primitive religions introduced such rituals and ceremonies by performance of which man either identified with the supernatural powers or tried to incorporate within himself such of the powers. Such beliefs do exist in all religions even today in one form or the other. Such beliefs have made man completely stranger to himself who is ever in search of power outside himself. The thirst for power and acquisitiveness has created rivalries, prejudices and hatred against each other. Such beliefs can be compared with childishness in man for wish fulfilment. This is the religion of magic and is the opium of Mankind. Guru Nanak raised a powerful voice against these beliefs.

The Guru, however, mentions certain mystic experiences and these are in the same sense in which the activity of the police dog in police investigations is recognised. The Guru's mysticism is quite different from others. In the Guru's system, as we have already discussed, man does not in a state of ecstasy takes flight from the sense of reality. There is only extreme sense of pleasure in meeting the Beloved (God) and at the same time having a full sense of the reality and the reasonableness this; is Emotional Reason.

Guru Nanak preached objective love of One God—"Nanak kai ghar kewal nam." He believed God as the common Father of all and as such equality of the whole mankind without distinction of caste, creed, race, religion or sex. Frederic Pincott says, "There was no such thing as a God for the Hindus, a God for Mohammedans, and a God or gods for other heathen, for him there was but One God, not in the likeness of man like Rama, not a creature of attributes, and passions, like the Allah of Mohammed, but one sole, indivisible self existent, incomprehensible, timeless, all pervading, to be named, but otherwise indescribable and altogether lovely. Such was Nanak's idea of the Creator and Sustainer of the phenomenal world, and it was a conception which at once abrogated all petty distinctions of creed and sect, and dogma and ceremony. The realisation of such a God shatters the sophistries of the theologians and the quibblings of the dialecticians, it clears the brow from the gloom of abstruse pondering over trifles and leaves the heart free for the exercise of human sympathies."

The Guru did not believe in the doctrine of 'Revelation'—the exclusive claim of a religion for salvation. This makes followers intolerant to other systems and brings into conflict with others. He also raised voice against Theocracy—that the rulers are divine ordained to enforce through civil and military power the dogmas of 'Revelation' and 'Election' (that certain people are superior to others). The priestly class cooperates with the rulers in enforcing particular religious practices on people belonging to other religions and beliefs. The offices of priests and kings owe their origin to the primitive notion of the Providence and the institution of offering of sacrifices of human beings, animals and other things to gods and goddesses for their favours and incorporation of divine powers within themselves. The priests and the kings are the intermediaries between men and gods and have the privileged position. The Guru forcefully repudiated the idea of offering sacrifices to God or gods as immoral and destructive and also stated that no mediator was necessary between man and God.

God is the only Eternal Reality and a source of strength to man. The physical material world has a limited existence and any unusual dependence on it leads to decay and moral death. The Divine Light giving vitality to us should always remain supreme

and the material needs subordinate to it. Relationship with God can be established by loving Him. Man, who loves God objectively, seeks union with Him but at the same time retains his separateness and integrity. Love is a sublime giving process and by giving, the persons receive plenty and are truly enriched by strengthening their Self. God is both Transcendent (Absolute and Formless) and Immanent (Personal). He can be loved as a Husband, Father, Brother, Mother, Friend and yet is Infinite and Formless. By loving Him one feels kinship with the world and no one appears to be a stranger or enemy. The destructive forces working in persons are subordinated by the love of God and His Creation and in creative activity.

Union with God is to be attained by singing His praises accompanied by music (Kirtan) in Holy Association. The self in man is to be strengthened. The self (Ego) and the Morality and the Ego Ideal (Super Ego) are to be united in such a way that man should also understand the working of his unconscious mind which directs the instinctual forces and utilise this enormous energy for the benefit of the self and others. The Morality in us is the True Guru and also Himself. The Guru tells us that we should submit our self in love to the Morality (Guru) and form a united strong Moral Self. In this way all mental conflicts end automatically. Unless the self (Ego) identifies and fuses with the sense of Morality, the basic fears in us cannot be resolved. The concept of Morality is to be very cautiously formed by receiving the correct type of training. The Guru repeatedly warns us to examine the genuineness of the teachings and the persons who impart them. Saint Kabir says, "If you desire to love God, love Him in the company of matured ones."

There is the chequered and blood stained story of Mankind. Why this is so? It is because man is self alienated, he has lost his real self under various irrational influences, superstitions, magic, ambitions for power and material possessions, race conflicts and conquests. He has completely lost his inner strength and seeks power in possession of those things which lead him to destruction. He has the basic fears of uncertainties of life and is ever haunted by them. He feels threatened, he becomes violent on account of his alleged dangers to his safety, freedom, dignity and property. Very often he is under illusion and his fears are imaginary. His auto-plastic suspicious mind fabricates the stories

and makes him all the more wretched. Sparked by a little unpleasant thing, he becomes wild. There is a news item that a tourist in Turkey was riding in his car with his girl friend, was stopped by policemen who suspected him of smoking hashish. This was sufficient to bring out his hidden criminal tendencies, he whipped out his revolver, killed the policemen and a number of others who tried to stop his madness. In a crowd man loses his self more easily. He is swayed by others and commits heinous crimes in this hysteric condition. His frustrations of years lying buried in his unconscious mind are activated and projected on the innocent people vicariously. People of other groups are described as lowly and worthy of hateful treatment. The conscience of man also becomes corrupted, as he finds a moral support from others in the mob. During 1947 riots, even university professors were overpowered with frenzy and took pride in killing a number of innocent persons.

The other day trouble broke out in a stadium at Calcutta, when lights were put off at 10 p.m. In the darkness the spectators, especially the women, became prey to goondas and antisocial elements, who had been lurking all round since the start of show. Ornaments were snatched from the women and they were molested. Sarees were torn asunder from their bodies and so were the Brasseries. Torn pieces of sarees and brasseries were found scattered all over the next morning.

There is always a severe mental conflict present in self alienated persons—it is a house divided against itself. There is a wide gap between the self (Ego) and the Super Conscience (Super Ego and the Ego Ideal). "Man knows not right and wrong of the things and wanders aimlessly." (Guru Nanak). When he makes his ideal sky high and is over ambitious and the success attained is not equal to the ideal, he feels frustrated at the failures. The Conscience then indicts him and condemns him as being worthless. He fritters away his energies in self depreciation. The frustration causes jealousies, which result in hate and hostility. The depression thus caused is made good by the compensatory violence.

Another form of violence which the self alienated person indulges is the reactive violence arising from the spirit of revenge. In this case the injury rightly or wrongly has already been received and there is no question of any defensive measure.

There is an attempt to undo the injury received magically. He resorts to all types of retaliatory measures resulting in an endless chain of reactions. For details please refer to Appendices 6 and 7.

Why does a man become self alienated? Man from the beginning of world has the basic requirements. (1) food, shelter, clothes, sex and other bodily needs (2) to live and to cause to live—social security—relatedness with others (3) to beget children, to transcend his self or assert his self to be recognised of some worth. The Sikh Scriptures deal with following tendencies which are directed against life and cause severe mental sickness.

- (1) Love of Death—Necrophilia
- (2) Self Love—Narcissism—Egoism
- (3) Regression—symbiotic fixation to mother-traditionalism dogmatism—loss of capacity to think freely.

These three causes are present in benign forms in our day to day life. When their effect is more severe, we find appearance of morbid symptoms or the Syndrome of Decay.

1. Love of Death :

There is a morbid tendency to acquire power, and to exercise power. People relate themselves with others by the use of their power to dominate them. In ultimate analysis the use of force results in killing others, so by dominating over others we virtually kill them in depriving their freedom. All characters which are not based on equality, freedom and love, are the nonproductive characters and are Necrophilous. God is the only Eternal Reality and the source of life. Instead of loving God or Life, they love material objects to give them power or force to destroy life. All material objects have limited existence and are perishable. They become allured of the glamour of the material objects and bind themselves with them—they make money, sex and power as their idols. The Death Instinct in them begins to play a predominate role. They recognise only two types of characters those who are powerful and those who are weak. They align themselves with those who are powerful to enable themselves to gain still more power. They hate those who are powerless. They rise to the unlimited power by stimulating the

wave of hate. They are loved by those who are similarly situated, as they also feel powerful in identifying with the powerful ones.

As the lovers of death hate life and try to turn everything lifeless, their approach to things is mechanical. They treat others as commodities. For them the material possessions is the end all of their life and even considered more than their own lives. It is therefore for any loss in their material possessions, they succumb to death. They love control and in controlling others they kill them. They are the most rigid characters who are extremely dogmatic and traditionalists. They cannot entertain any new idea. They always see the dark side of the life and are driven to the darkness of the womb and to the past of the animal life. "From the womb he comes and to the womb he goes back" (Guru Amar Das). They are essentially oriented to the past and are always apprehensive of the future. This fear of the future makes them crave for certainty. They are therefore led to rely on destructive material things as the object of certainty. But they are frustrated to find uncertainties in these objects. Finally, they put their reliance on death itself, which is the only certainty in life, in complete self alienation they commit suicide. The death loving persons usually dream of murder, blood, corpses, skulls etc.

The opposite of Love of Death is Love of Life, which is creativeness. The creativeness persons are the true persons of God. They love to be adventurous and have the self confidence and do not bank upon the certainties of life. They change the environment by love, reason and persuasion and not by force, domination and destruction. "If you make the material things as your mainstay, then the life instinct in you will be destroyed," Says Baba Farid (Suhi Rag).

2. Self Love—Narcissism—Egoism :

It is believed that baby in mother's womb is completely in Narcissistic state that is in self love, as there is no other love object there. On taking birth, he develops instinctual needs and as part of earlier habit in the womb requires these needs to be gratified automatically and immediately. Growth is a gradual process, when he learns to adjust to his environment, primarily for his own sake and subsequently learns to serve others too. If this adjustment is hampered then the childish habit of too much

thinking of self persists. The normal matured person is one whose Narcissism is reduced to the socially acceptable minimum. The insane person gets hallucinations, his senses lose outside contact and considers his own feelings as the only reality and the rest as unreal. When a person regresses his thinking to earlier events in life, his thinking invariably goes back to those events which gave him pleasure. As his Self (Ego) is weak and is not equal to the hazards of the life, he finds pleasure in regression and in self love. Asceticism and the use of narcotic drugs make persons fly away from the reality. The Self (Ego) which was developed by social adjustment is demolished—in this case self (Ego) merges into the Id (primary instincts) and man reverts to the animal existence. It is therefore we observe that in drug addicted persons all sense of social behaviour is lost. It is said that the Narcissistic persons love incessantly what is their own. They will decorate their bodies before the mirror for a long time. They like to smell their own feces or the wind passed by them, touch their genital organs and smell them. They are always found in need to be praised and require affirmation from others. They are interested in themselves alone and give too much importance to their trivial ideas they talk about and feel others would be equally amused. They are hypersensitive to any criticism, they become depressed or outrageous. Not infrequently their self love is hidden under apparent attitude of modesty and humility to gain self praise. "An evil person bows himself more, as the hunter does while stalking deer" (Guru Nanak Asa-di-Var). The egocentric persons after gaining power begin to exhibit their might to others—they sleep with countless women—"If one were to rule over whole of the world and sleep with hundreds of thousand of women, he will not be contented". (Guru Amar Das Sri Rag). They eliminate the persons whom they do not like and are always in search of something impossible to possess to prove their uniqueness and greatness. The madness goes on unabated, as they stoop to the lowest depths for their selfish ends. The more self centered he becomes, the more he is alienated from others. The more he makes himself stranger to others, the more he tries to increase his power, his ruthlessness and self love. Many will hate him, discard him and kill him as he invariably transgresses into the rights of others. They have no sense of objectivity and adjustment left in them. They have lost their self, as they find strength in material objects outside them. If they love others they see their

own image in them for their selfish ends. They like those who resemble them in some form—they are the homosexuals.

As is in individuals so in the groups exists the self love. This has given rise to racial and caste superiority. The members of the out-group are hated as dirty, stupid, dishonest, uncultured and inferior. The superiority of one's own race, linguistic group, nation or country over others are fanatically praised and admired by many. Others resent such ideas for obvious reasons. The persons of in-group are flattered and their approval is gained. These are the self motivated people who endanger the peace and cause conflicts with people of other groups. When the people of out group are overpowered and conquered, then the struggle for power within the in-group starts. As all cannot seize power and equally share it, those who are without power take every opportunity to stir up the frustration and malign those in power. Thus struggle for powers begins afresh and lead to unending chains of struggle and strife for the power. The famous American President Thomas Jefferson once said, "Politics is such a torment that I would advise every one I love not to mix with it."

The pseudo religious practices also excel in Narcissistic practices. God is the Supreme Being, who is Omnipotent and Omni-conscience. The belief in Him should make man humble, as he is insignificant before Him. If one were to try to possess God and incorporate Him in himself and thus claim to identify with Him, he is only alienating himself and working under a delusion. The whole trouble is that "I-it" relation persists. God is taken as "It" and the attempt is that "I" should possess "It" and be "It". The Vedantists and Sufis identify themselves with God and thus develop an extraordinary degree of self love in the process of identification. There is no humility left in them and they emerge as gods to dominate over others. Certain religions claim the sole proprietary rights for human salvation and develop intense Narcissism. Those who do not believe in their religion are considered to be the infidels, fit to be exterminated. It is considered a virtuous act to kill all those who do not put their faith in the particular religion.

Paradoxically it is the genuine self love (development of Self (Ego) in an objective approach), which is the cure for morbid self love. "Homai is a deep malady but the cure also lies in it" (Guru Angad—Asa-di-Var). Holy Association or the healthy

society is the bed rock of Sikhism for character formation. It is the real self which enables us to evaluate ourselves in true perspective vis-a-vis the environment. In giving out we receive back in plenty and create genuine inner strength. If we recognise, as Guru Nanak taught, God as our common Father, Who is Omniscience, Omnipotent and the Creator of all and everything, and establish objective relationship with Him and speak of Him as "Thou", and in love give our best, we shall surely receive back in abundance. The whole world will appear as big House and a big Family and a real kinship will be established with all and no one will appear a stranger to us. Then alone we will be truly supermen, which state we all cherish.

3. *Regression—Incestuous ties of Symbiotic fixation to mother*

We have already discussed the child-mother relationship and the child's fixation to mother. The undue dependence on mother and sentimental attachment and fixation result in impairment of the man's capacity to relate himself to others especially to his wife. The sense of independence is weakened. There is a mental conflict between his desires and the ideals, which prohibit their fulfilment. It is painful for the child to forego his dependence on those who look after his comforts and to start independent existence, he sees hazards in his independence. The adult also carries the same ideas and finds mother substitutes for his dependence. He affiliates with the family, the clan, all those who share the same blood and born on the same soil. Later, the size of the group increases, race, the nation, religion and the political parties become the mainstay. Man is therefore torn between two tendencies to go forward or to regress to the comfort of life of his dependent stage. In this case too he attaches himself to the material objects and depends on them. His outlook is totally materialistic. He establishes relationships with material things alone and there is no real love for any one. In a less severe form the mother fixated person is always found depending on others, he requires a mothering figure on whom he can depend. In a severe form, man submits unconditionally to his wife, who is a stern mother figure. He feels like a prisoner and dances at the behests of his wife. He is constantly in fear of his wife lest she might scold him. He may at times rebel unconsciously, fee

guilty and again submit to her with greater obedience. The rebellion invariably appears in the form of sexual promiscuity, depressive moods, acts of violence or other bodily ailments. The man is always suspicious of his masculinity. He actually loses his manliness and becomes either impotent or homosexual. Generally the loss of self confidence as a result of undue dependence leads to complete disintegrated personalities. The sexual infidelity may manifest among persons of blood relations, the incestuous sex relationship.

The persons who depend on motherly figures are completely weakened, often in despondency regress to childhood phantasies and crave for the comforts of effortless life, in the mother's womb. This makes the mother a dangerous cannibal, or an all destroying monster. We often observe that mothers do not let go their sons and daughters off from their control and pick up rivalries with their daughters-in-law and sons-in-law and the wives also make their husbands subservient to them. Several stories of the cannibalistic acts of the women appear in the legends and mythical stories of all lands. Erich Fromm has given some dreams characteristic of mother fixation—

(i) "A man dreams that he is alone on the beach. An elderly woman comes and smiles at him. She indicates to him that he may drink from her breast.

(ii) A man dreams that a powerful woman has seized him, holds him over a deep ravine, drops him, and he falls to his death.

(iii) A woman dreams that she is meeting a man; at the moment a witch appears and the dreamer is deeply frightened. The man takes a gun and kills the witch. She (the dreamer) runs away, being afraid of being discovered, and beckons to the man to follow her.

In the first dream, the main element is the wish to be nursed by mother; in the second, the fear of being destroyed by an all powerful mother; in the third, the woman dreams that her mother (the witch) will destroy her if she falls in love with a man, and only her mother's death can liberate her."

The deepest level of mother fixation is that of incestuous symbiosis. Symbiotically attached person is one who is part and parcel of the host person to whom he is attached. The baby in

the womb and its mother are two, and yet they are one. Such a person cannot be separated from the person on whom he depends, it causes state of anxiety and fear. It is not necessary upon whom he depends. The host person may be a dead one, still he may lean on him. This is the basis of ancestral worship or the worship of the dead ones and their graves and tombs. In the extremely regressive forms of symbiosis, there is an unconscious desire to return to the womb. The ascetic practices depict the same foetal posture. There are dreams of being drowned in the lake, river, ocean, or being swallowed by the earth. It is a desire to lose completely one's individuality and to become once again one with the Nature. The Ego strength is completely weakened, and there is a mental conflict to live or not to live, as to be in the womb is to be back to an inanimate state.

SELF ALIENATION :

Love of Death, Self Love and Symbiotic Mother Fixation (dependence on others) are the negative pulls which are the basic evils leading man towards decay and destruction. This has been described as the Syndrome of Decay, each of its components have been dealt with by Sikh Gurus in great details and practical steps were taken for their eradication.

The self alienated man, who depends on the extraneous forces of material objects, craves to be loved by others and to receive their help and support. He has nothing to give but always demands from others. He is mentally in conflict, harbours fears for the future and feels completely insecure. He poses himself to be great and brave, capable of doing anything, often asserts that he is very tough and can go to the extremes. But the external shell of bravado is often only a thin cover, a mask behind which he hides his timidity. He is timid within and tough outward. He has his attachments and leanings and as such cannot think dispassionately and independently. He has his presuppositions, instinctive beliefs and postulates and sees things through coloured glasses. He tries to synthesise his religious conceptions, dogmas and traditions with the objective realities of modern life. He is so rigid and stubbornly attached to his outdated traditions that a slightest deviation from his concepts makes him to rebel and to destroy the whole social structure. We observe an unending

strife between the traditionalists and the intellectuals, between a ruling oligarchy and the political liberalism, between a feudal capitalist order and the need to create a more equitable social and economic base, and between conservatism and liberalism. It will not be surprising to find that who talk loudly of social justice and liberalism, when they come into power, behave no better than their counterparts. In short, the basic problem is that Man is in bondage and is not capable of independent thinking.

The plight of the self alienated man is most painful and shameful also. He is a promiscuous person and changes loyalties over night without any qualms of conscience and indulges in horse trading of the worst type. Every where there is a battle for ascendancy to power defying all moral values and standards and throwing over board all considerations of good behaviour. Nepotism is rife wherever one is in authority, including in religious organisations. In the process, forces of casteism, fanaticism, groupism, communalism and other types of distinctions lend their full support. The morbid patriotism makes people to seek self aggrandisement, creates hostilities with other nations. Such a people also cannot help behaving in a similar way in favour of smaller groups vis-a-vis the national interest. Nemesis overtakes the Mankind resulting in personal rivalries and wranglings. Vainglory, pride, insatiate self love, extreme jealousy and hatred are found in the character of man. The worst of it is that religion has not taught him of the higher human values. The irony of fate is that the ways which lead to self alienation in man are practised and preached vigorously by addiction to attractive slogans and phrases. Slavery to slogans seems to be an inbuilt characteristic of man who is totally ignorant of his self. He has no independent thinking and is a slave of others' thinking. He is ignorant of One Reality and has taken refuge in worshipping many idols. This idol worship has been crept in Sikhism also in most subtle form. In all religious organisations search is made for man, who is rich, powerful and influential to help God for spread of His Name. They have no reliance on God, they believe that only Maharajas, chiefs and other financial magnets can make their group powerful. The Sikhs run after the pseudo saints, who have opened their petty shops for display of their magical powers for wish fulfilment. The ignorant people need such saints and the gurus as much as the latter need the former. Guru Nanak says

that such a character is that of a public woman, who sells her honour for any petty thing.

The Guru says—

"The Super Conscience in man is the True Enlightener;
This is true voice of the Self and is free from any prejudice,
This is verily God manifest in man.

Those who have split conscience and the self is at variance
with the Divine Self within, they set fire to their house.

Within them is raged the fire of wrath and egoism and they
are ever found suffering and in pain.

They bark out falsehood, and they die a moral death due
to their mental conflict.

They have lost their self respect and go begging door to
door for their ever increasing material wants.

They are like the sons of prostitutes, whom no one owns
and they wander as unwanted persons.

They do not remember God;

And it is God who has made them such miserable ones.

When one listens to the voice of the Super conscience;
God blesses him and he becomes united with Him.

Nanak Says, that he is a sacrifice to those who remain
united with the Super Conscience and there is no mental
conflict in them".

(Slok 23, Varan dai Vadik—Guru Amar Dass).

The power seekers in Sikhs raise various types of slogans,
flatter their own people and hate others. They promise to bring
moon on earth by the magical powers vested in their creeds.
They consider that the Power will solve the problems of the
present demoralization and degeneration in Sikhs. They perhaps
do not know that such Power seekers in Sikhs two centuries
earlier had completely ruined themselves. Merely the religious
ties with each other could not make them to live in peace and
freedom but were constantly at war with each other. Guru Nanak
repeatedly warns us not to be charmed and glamourised by the
Power. This Power will serve us only if we lead a spiritual life and

become masters of ourselves, otherwise we will become its slaves and ruin ourselves. The Guru says,

"If one's palace were raised of jewels and inlaid with rubies,
And pleasantly plastered with musk and saffron and chandan.

See that you are not illusioned and forget God's Name.
If the earth were to be of diamonds and your bed studded with rubies;

And the beautiful dancing girls attract you,
See that you are not illusioned and forget God's Name.

If an ascetic were to possess unbelievable miraculous powers that he could appear or disappear at his will,

See that you are not illusioned and forget God's Name.

If one were to be a king and gather armies of soldiers,
And all the people obey his commands;

All this will be in vain, if he does not remember God."

(Guru Nanak—Sri Rag).

Soon after the Ascension of Guru Gobind Singh in 1708 A.D. The Sikhs inadvertently began worship of the Power and forgot the Reality as taught by the Gurus. They resorted to the retaliatory measures and began to feel that Power and dominance was necessary for their survival as Sikhs. Military conquests began to be made for acquisition of the Power. This created an unending chain of reactions and mutual hatred for each other. The acquisition of Power brought in its wake the internecine strife, rivalries and jealousies among the Sikhs themselves, so much so that within the period of fifty years from the Ascension of Guru Gobind Singh, the Sikh character was completely lost. This story has been repeated time and again during the last two centuries. No effort has so far been made to understand the teachings of the Gurus in their true perspective and the worship of Power is pursued vigorously. Sikhs today openly preach the doctrines of 'Revelation', 'Election' and 'Theocracy' for the moral regeneration of the Sikhs. They betray blatant ignorance that the Gurus repudiated these doctrines as

immoral and destructive. The basic approach of the Gurus had been that man should develop his self confidence by realising the Reality and leading an objective life of love, freedom and equality. It is only this programme which can harmonise the relations with fellow beings, as no stability in relations can be achieved by power worship which involves domination over others coercing them to submit to our will. It was the dynamic personalities of the Gurus and the Sikhs, which brought multitudes of the people of the different lands in this newly formed Brotherhood. The clock was reversed when the Sikhs started worship of Power.

We do not come across any instance in Sikh Guru's history, when they had to seek for the State help to solve their problems. On the other hand mighty rulers such as emperors Baber, Hamayun, Akber, Jehangir, Shah Jehan and Bahadur Shah paid homage to them and made offerings of big states for the service of the people. These offerings were not accepted by the Gurus as they pleaded that the small contributions made by the people themselves out of their honest earnings were the essential requisites for the healthy growth of the society. It is the giving capacity of the man which makes him really a potential one and truly related to others. Dependence on the support of any extraneous agency would make the people idolaters as the worshippers of Power.

Certain exponents of Sikhism today tell us that Guru Gobind Singh, when he initiated the first five Sikhs to Khalsa Brotherhood by imparting them the Baptism of the Double Edged Sword in 1699 A.D. bestowed on the Sikhs the sovereignty and the status of statehood, and it is therefore that the Sikhs must have a State of their own. It is a very unfortunate situation that the Sikhs even do not understand the significance of 'freedom' referred to by the Guru! Positive freedom lies only in the spontaneous functioning of one's integrated personality as opposed to the instinctual slavery. The truly free man brings about a healthy change in his environments by his own noble example without enforcing his own will on others. Such a mature man has not to resort to the agitations for getting his demands accepted. Those who wield Power and worship it and establish

relations with others by either domination or submission, they do become apprehensive of the dynamic personalities of the truly freed people and come in conflict with them, and the victory is always for the Truth and Righteousness. History tells us that there were many occasions when opportunities offered themselves to the Gurus to establish their own empires with little effort, but the very idea was foreign to them, for example, Guru Gobind Singh never bargained with Emperor Bahadur Shah, when the latter requested the Guru for an armed help for capture of the throne of Delhi, when there was a strife for the throne between the sons of Emperor Aurangzeb on his death in 1707 A.D. The only advice given by the Guru to Emperor Bahadur Shah was that he should keep the administrative machinery clean and should treat all sections of the people alike.

The purpose of giving armed help to Bahadur Shah was that the country should be governed by a man who had liberal views and broad mind, as the other contestants to the throne were bigotted ones like their father Aurangzeb. The people had already suffered greatly under the bigotted and the religiously fanatic rulers. The Gurus ever engaged themselves in productive and creative activities in loving and serving the people. The intolerant rulers became jealous of their popularity and were apprehensive of losing their hegemony over the people, as people were being made aware of the human values and were being taught to develop confidence in them. There was thus severe opposition to the teaching of the new ideas by the Guru—those who wielded power in religious, social and political spheres considered it to be a challenge to their authority. Complaints were lodged against third, fourth and fifth Gurus in the imperial court. During Akber's reign, the government officials Birbal and Sulhi Khan actually with a sizeable force marched towards Amritsar to completely do away with Guru Arjun and the Sikhs. The schemes did not materialise as each time there was a mishap on the way in which the invaders themselves were killed. Later, however, Emperor Jehangir on the instigation of his courtiers got Guru Arjun arrested and tortured him to death. It is a long story of the creative work to which Guru Arjun had employed himself, which had roused jealousies against him in the minds of the rulers. The Guru compiled the Adi Guru Granth Sahib, built the

cities of Amritsar, Vadali, Tarn Taran, Kartarpur and Hargobindpura. When severe famine raged in the Punjab, the Guru visited numerous villages and got wells dug out for water at each of these villages to combat the famine. Then there was epidemics of Bubonic Plague and Small Pox, which took a heavy toll of life. The city of Lahore was worst affected—the death toll was beyond imagination and there was none to attend to the sick or to clear the piles of the dead bodies. Guru Arjun with his wife and few Sikhs served the people of Lahore for more than eight months during the time of their extreme distress. It was at this time the Guru's son (Guru) Hargobind also got infected with Small Pox. The people were immensely impressed by the selfless sacrifice and service of the Guru. Hargobind, the successor Guru then realised that the State which was responsible for the protection of the people, actually was engaged in killing them. The Guru did not leave himself and the Sikhs at the mercy of the bigotted and tyrant rulers, he therefore armed the Sikhs for their self preservation. As the time passed Jehangir fully understood the noble intentions of the Guru, who had no political aims. Jehangir therefore remained friendly to the Guru till his death in 1627 A.D. This harmony in relations was established not by sloganeering, agitations, retaliatory measures or by submission—the relationship was on the basis of equality, freedom and love. On the death of Jehangir, the king makers were again active and the new emperor Shah Jehan had to bow to their wishes. Soon after ascension of Shah Jehan to the throne, the bigotted rulers made an armed attack on Amritsar against Guru Hargobind. The Guru had to fight four battles with the Moghal rulers, who wanted to destroy Sikhism root and branch. The Sikhs fought for their self preservation and repulsed all the attacks but the idea of possession of land to establish the State of their own never visited their mind. The same attitude was maintained by Guru Gobind Singh—not an inch of territory did the Gurus possess to establish their political sovereignty. Guru Gobind Singh declared in 'Bichitar Natak' "God had created the spiritual sovereignty (House of Guru Nanak) and the Authority of the State (House of Emperor Baber). Those who do not owe allegiance to the Spiritual Authority but hanker after the worldly things, they lose everything. They never get satisfaction in worldly things, and they are consumed by the fire of these things.

The gross material body for which material things are required, is of no worth without the Soul, the life giving potential. The Soul expresses itself through the Mind. Unless the Mind is cultivated and strengthened, the material body will be of no use. If the Mind is strong, it shall be capable of creating things and the body will not be in need of the things. Our reliance should be on strengthening of the Soul and not for material things, which are inert in nature and are brought into activity if aided by the former. It is therefore a sacrilegious act to hanker after material possessions and make acquisition of power as our goal. The aim should be to love life. If such a healthy situation is created, the people will choose really worthy persons to administer the affairs of the State, whose aim will be to serve the people and not to rule over them. The world will be a worth place to live in and it will be a Paradise on earth, if people were to change their outlook in loving life rather than loving death (materialism).

Let the Sikhs call a halt to the anti-religious activities of power seeking, develop self confidence and to do away with the insane habit of over demanding and the nature of dependency. The strength lies in ourselves and not outside in possessions, military conquests and the glamour of the State. If Sikhism is to be a force in this world, it will be by its own inherent strength when its true teachings are disseminated. Let this be clearly understood by all those who are frittering away their energies in their destructive pursuit of power worship.

Today anxiety, insecurity, uncertainty, loneliness, depression and fears haunt people perpetually. They find it difficult to get along with each other due to their egocentric and confused thinking. The mental tensions bring about physical symptoms of ailments. Anxiety ridden people thus find themselves completely lost, unhappy, helpless and feel loss of self esteem. The anxiety is mainly due to the desire to be powerful. Man tries to establish relationship with others by either dominating them or submitting to those in power. In both cases he loses his self and is dependent on others. He is soon disillusioned, when he finds them undependable.

Man makes up his inherent deficiencies and weaknesses in two very common ways mentioned above. He attains false

security—there is little satisfaction because he cannot see things clearly. He dominates others and thus passes on his ills on them—this is called projection. All the sins committed by the self and errors made are attributed to something or somebody else, we 'pass the buck'. Man tries to avoid the recognition of his own personal shortcomings, as such a recognition is always painful and embarrassing. All those who exercise power, adopt this exploitative character. It is therefore the Gurus repeatedly said that those who rule over others are fools. Whenever we find intense prejudice, intolerance, excessive criticism and cynicism, there is tendency of projection, and disowning of one's own responsibility. Those, who do not develop self reliance and heavily lean over others for their needs, are at times frustrated. Others cannot tolerate their ever increasing demanding habits. Then these people evolve another way for continuing their dependency on others. They submit to the powerful and resourceful people and flatter them and try to prove themselves over obedient to them. They find that this magic works well, as they did not find it worthwhile to rebel against these powerful ones, being themselves not equal to them. This flattery helps them to continue their dependency on others.

Submissiveness becomes a magic means of retaining Aladin's lamp. In submission and flattery, the weaker one identifies with the powerful one and tries to incorporate the latter within himself to become powerful. Identification in the form of hero worship is very common in immature people—athletes, movie actors, political and religious leaders become the ideal ones and are imitated and worshipped. The natural outcome is replacement of the ideal ones the heroes by the self. These methods have totally been rejected in Sikhism. We have discussed these characters at length while discussing the practices of offering of sacrifices to gods and goddesses.

The demanding tendency and attitude of dependency on others result in frustration and helplessness. A rebellious stage precedes the depression proper. Man in rebellion disowns those on whom he is dependent. He accuses others of the selfishness and not giving to him something. He says, "They are such babies, so selfish, but what about me? I cannot always mother them. I need a mother myself". So the unending conflicts go on. The

syndrome of dependency on others is given hereunder.

Incapacity to confront situations, Anxiety.

|

Dependency (some body help me. Desire for more powers).

|

Demanding character.

|

Lack of self confidence and self respect.

|

Submissiveness, ingratiation (also drug addiction).

|

Day dreaming and unusual expectancy (belief in superstition and magic).

|

Disappointment in magical expectations.

|

Hostility and aggression.

|

Guilt feeling and depression with disease symptoms.

|

Anxiety

|

Increased incapacity to confront situations. A moral wreck.

Most violent cruelties and heinous crimes have been perpetrated against the human race from time to time due to man's over-demanding nature and sense of dependency. Sword has been recklessly wielded under any pretext to satisfy man's ravish desires. Wealth, woman and wine are the three main causes for leading him astray. Unfulfilment of the desires for possession of the material things leads to disappointment, failure, defeat, infirmity, which are the seeds of the inferiority complex. This is not a healthy sense of humility. Man hates to be neglected,

and relegated to a lowly position. He has devised like a child ways to compensate for his inferiority to attract other's attention to him. He inflicts voluntary injuries on himself and leads an ascetic life to attract other's attention, sympathy and love. This is what the child has been doing to intimidate his parents to meet his irrational demands. This is also the basis of various agitations, hunger strikes and noncooperation movements in group behaviours. The authorities are openly flouted and intimidated by reckless allegations and charges and are compelled to submit to the group pressure. In such exploitation of the position, the administration ceases to exercise any impartial authority.

The power seeker is always in self love and cannot see things beyond his own nose. In his morbid self love, he compensates his inferiority by drug addictions, day dreaming, magic and superstitious beliefs. This wrong idea of self sufficiency is seen in the 'paranoid syndrome'. In this state the individual denies any need for other human beings, sees them only as enemies who are a threat to his own underlying grandiosity. He blames others for his own faults and becomes vindictive. He feels himself in his fantasies that he is the 'Saviour' of the world. He has no respect for life, he is a misfit and quarrels with others. They regress to deep levels of primitive or archaic thinking. They see the world being destroyed and also their self quite empty. They have childish habits and often found in catatonic states. They are the lonely persons as they have estranged themselves from others by their morbid self love and have nothing to give to others. They identify themselves with powerful despots or even God. They set up elaborate rituals and phobias to placate and undo their unacceptable inner drives. Their minds are filled with minor details of planned ceremonies and ritualism and cannot tolerate any breach in them. Their mind cannot think of higher things in life. Their thinking is divorced from the emotions as they are very rigid in their set ideas—they have no consideration for the feelings of others and their difficulties. They never associate with learned men and never join the Holy Associations where God's eulogies are sung. This rational dependency for spiritual upliftment is ignored, while the dependency on material things is heavily leaned upon.

In Sikh Scriptures numerous types of characters are

described and the factors leading to self alienation. The pictures drawn are very pathetic, dreary and horrifying. Guru Nanak says, "There are five types of sensual pleasures and I am alone in the fight. How can I keep my house safe from these thieves, who oppress and beguile me. To whom should I go to tell my woes?" (Gauri Rag). "Domination over others, riches, youth, glamour and the caste distinction, all the five are great deceivers. They have deceived the whole world and no one's honour is safe from them." (Maru-ki-Var). Guru Amar Das says, "Maya is the serpent and the whole world is fascinated to her. Verily she eats those who serve her." (Gujri-ki-Var). Guru Arjun says, "Maya is a delusion. It is like fire of straws; the shadow of cloud, the water of flood". (Todi Rag). "My eyes are asleep for they see others' beauty with lust. My ears are asleep for they hear ill of others. My tongue is asleep for greed of grabbing. My mind is asleep having been enchanted by Maya." (Gauri Rag). "Man cannot forsake Maya and asks for more and more." (Slok. Varan dai Vadik). "I am sick of Maya. I see no other place than Thee, where I may go and cry for help." (Majh Rag, Night and Day). Saint Kabir says, "The deer (self) is too weak, enticing pasture lands lure him. There are hundreds of thousand hunters and how long can he be saved" (Slok 53). Guru Tegh Bahadur in his Slokas says that man in his life has been attached to wife, wealth and other possessions and is ever trapped by greed. The mind is involved in Maya and fixed in it just as the picture painted on the wall does not leave it. For the sake of Maya the ignorant wretches run wild. He is blinded with the intoxication of the Maya and feels proud of the vanities of life. By leading life of sensual pleasures and attachment with Maya, his physical strength is also lowered. His head begins to shake, the feet stagger and the power of sight is diminished. The rich and the powerfulness, whom he had befriended, now in this misery none of them comes near him. Thus having lost everything, the man prays to God that his power is shattered and he is fettered and no escape from the bondage appears to him. Lord is now only refuge and the Saviour (Slok 53). Sikhism is a Faith of Hope. The prayers are listened to. Man joins the Holy Association (Sadh Sangat), union with God is established. He then feels that the lost powers have returned to him and the bonds are loosening and that there is every hope for emancipation by His Grace. (Slok 54). Guru Nanak in Majh-ki-Var posed the following question, "The Iron Age is the knife, the kings butchers. All righteousness has

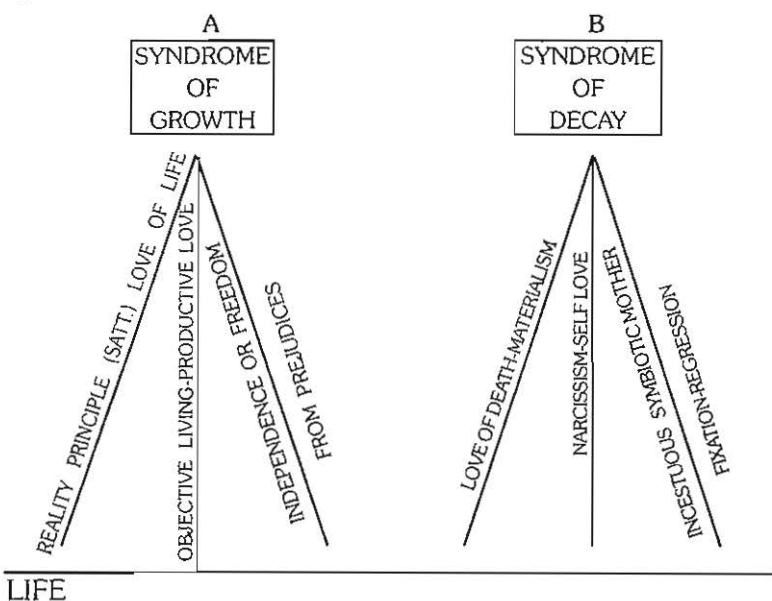
disappeared and it is the dark night of falsehood, the Moon of Truth is seen not. I searched in vain and see not the Path in darkness. I suffer from egoism. Nanak saith, how can I be saved?" Guru Amar Das in the succeeding sloka gives the Solution.

"In Iron Age, the only solution is reliance on God and singing of His eulogies. Rare are the people who strengthen their self in union with super conscience (Guru). He who is blessed receives the jewel of God's Love in union with super conscience (Guru)."

The Syndrome of Growth go side by side with the Syndrome of Decay. The essentials for the Syndrome of Growth are—

1. The Reality Principle or the Love of Life (God is the only source of life).
2. Objective living—social adjustment—a life of productive love.
3. Life of Independence free from any attachment—reliance on one's own inner strength.

These components of Syndrome of Growth have already been discussed in detail in preceding chapters. The following figures show the concepts of Growth and Decay in schematic form—



Guru Arjun concluded the Adi Guru Granth Sahib with the following testament—

"In this book, three profound and basic subjects are discussed (1) "Satt"—Reality Principle (Love of Life) (2) "Santokh"—Contentment or the Principle of Adjustment or Objective Love (3) "Vicharo"—Sense of Discrimination—Independence or Freedom. The Name of God is the basic subject on which all the three subjects are based. Whosoever shall understand this and live by it, shall be saved. This is the science and way of life that Mankind will have to revert to again and again. Nanak with that Lord prevaieth everywhere and Man has to establish relations with Him to lead a meaningful life in the world. I have not tried to know of Thee and I have passionate desire for union. I did not engage myself in creative work and have no virtue, I look for Thy Grace, which has dawned upon me. Myself has been united with Morality (Sat Guru). When I have an objective love of God, I live in peace, harmony, and joy : saith Nanak."

Guru Nanak during his missionary tours based his teachings on the above mentioned three points, which are life affirming and for growth. The Guru preached (1) "Nam Japo"—Love of God, the Eternal Reality (2) "Kirat Karo"—Engagement in creative and constructive work. In this way one inculcates in himself the sense of self confidence and feels in independence. The inborn aggressive tendencies are usefully utilised in constructive work. (3) "Vand Chako"—To share one's earnings with others—a way to objective love and formation of a giving character as opposed to the self love or egocentricity. This leads to development of reason in man, by virtue of which there is the social adjustment. In this way he forsakes the destructive attitudes of Assimilative, Exploitative, Hoarding and Marketing characters and adopts the Productive Character. He begins to love life in the real sense by loving others, others respond in the similar way. He thus establishes true relationship with his Creator and the people. He not only makes his life sublime and worth living but also brings about a healthy change in the environment—not by agitations and rebellions but by love and persuasion and by his personal example. Similar ideas are expressed in Sikh scriptures where these three principles are mentioned as 'Nam,

Dan and Ishnan'—Love of God, sharing earnings with others or adjustment to the environment and Purity of thoughts or Independent thinking. These three principles were reiterated by Guru Gobind Singh, the Tenth Guru as Degh, Tegh and Fateh—Kettle, Sword and Victory. The Sikh teachings reached their climax when Guru Gobind Singh introduced these three principles in the Baptismal ceremony of the Double Edged Sword at the time of creation of the Khalsa Brotherhood. Water implies the process of birth or the way to independence free from the support of the mother—independent thinking. Sword represents the spirit of adjustment with the Authority of God. Recitation of God's Name is the Love of Life. The Four Breaches of the Khalsa Discipline is a significant step to preserve the inner strength of Man. The concluding portion of the Daily Sikh Prayer (Ardasa) also makes a mention of these principles : (1) Nam—Love of Life or the Reality Principle (2) Chardi Kala—the Positive Thinking—independence in thinking or Discrimination in thinking (3) Sarbat Ka Bhala—Let whole of the humanity be blessed with His Grace—adjustment with the environment.

All the above mentioned components are equally essential for leading a truly divine life. Certain economic theories are based on man's employment in constructive work and equitable distribution of wealth. A type of forced discipline is imposed on man for equitable distribution of wealth and it is never his voluntary desire to serve others and to adjust himself. The aim is only acquisition of material wealth, which leads towards death and destruction. There are no higher aims of life and no regard for life is left, as material wealth is the only idol which is worshipped. The unsatiated desire for acquisitiveness creates jealousies and rivalries. The repressed desires at times cross the barrier and demolish the super structure of such an imposed discipline.

Guru Amar Das, the third Nanak says in Sri Rag, "They, who do not evolve moral self and listen to the voice of conscience (Sat Guru and Sabad), in spite of their apparent purity and familiarity with the people, are ruined by profane love (of material things). When God blesses them, they begin to love Him objectively (by evolving the moral self)."

Similarly, certain religious theories, which advocate self absorption in love of God, also leave man a slave of his instinctual impulses and material things, as by these processes he only identifies with God, and tries to grab the supernatural powers and replaces God, gods and goddesses by himself to enhance his egocentricity. In regressive self absorption practices, he totally loses his self (Ego) or the sense of objectivity and reverts to the animal life. He cannot adjust to his environment and remains ever dependent on forces outside himself. He acquires magical powers and control over the functioning of his body organs, which feats he displays to influence others and dominate them. As all Hindu thought is based on Self Absorption theories, the Guru has made complete departure from this way of life. The Guru repeatedly asserts that worship of gods, making austerities, meditation in self absorption, auto-hypnotic practices of yoga, roaming at the sacred places, worship of graves and tombs, bathing in sacred waters, fasting, distribution of alms, offering of sacrifices and yajna practices etc. are not the ways to God but only idol worship. This equally applies to certain religious practices prevalent in Judaism, Christianity, Islam and other religions.

PERSONALITY OF GURU NANAK

As stated by Guru Gobind Singh, Guru Nanak was born in the Clan of Bedis—the Self. Bhai Gurdas says, "In this Iron Age the Man with strong Moral Self has been born" (*Gurmukh kal vich pargat hoa*). Guru Gobind Singh further states that the Self in man had been totally weakened and the people were passing their days aimlessly before the advent of Guru Nanak. The religion entailed only performance of magical rituals and had further weakened them. Man's mind was darkened by ignorance and egocentricity and there was no way out. The rulers and the people of the priestly classes were ruthlessly oppressing the people and the people found pleasure only in self affliction and masochistic practices. One is amazed at the courage the Guru displayed in pronouncing his new ideas and boldly speaking out open criticism of the various religious creeds. The Guru visited the religious places of Hindus, Muslims, Buddhists, Jains and others on the occasions of festivals held there. The Guru was far away from his native land and was accompanied by Bhai

Mardana, the rebeck player. The Self of the Guru was immeasurably strong that he could dare to expose the hypocrisy, futility of the various religious rituals, other established customs and superstitious beliefs before large gatherings, which invariably included fanatical persons as well. He exhibited exemplary presence of mind in handling the situations and dealt with the people in a most tactful psychological way, never degrading, offending or injuring any one's feelings but at the same time conveying to them what was right. The Guru could therefore speak fearlessly even before the greatest of the autocrats and despots and tell them on their face that they were cruel and inhuman. We find in the annals of the history of these succeeding Sikh Gurus the same courage, open mindedness and spontaneity. The readers are requested to read our book on Guru Gobind Singh, whose life equally depicts events of unparalleled heroism and courage in most difficult situations imaginable. These teachings changed the lives of the people and the instances of their moral courage are also most illuminating.

How did the Guru develop his Self? He realised One Reality and lived in Him like a fish in water. He gave his all in the service of the people. He lived in this world, led a normal family life, worked for his livelihood, earned well but shared his earnings with others and served them. He worked on the fields and later entered into trade at Talwandi, he came to Sultanpur Lodi and joined Government service in a store house. The humanity in him impelled him to undertake wide tours of various countries despite the hazards of travel to give the message of love, freedom and peace to the suffering humanity. He had to leave his family at his father-in-law's house, his two sons were deprived of the paternal guidance and love for thirteen long years and this did have an adverse effect on them. But the Guru looked for the comforts of the humanity at large and served them. He then established a Holy Association and a Dharamsala at Kartarpur. He began to serve the people by imparting spiritual knowledge as well as looking after their bodily needs. He occupied himself largely with vigorous work in the fields. The township of Sri Kartarpur Sahib developed in a short time by the efforts of the Guru. The Guru spent the last eighteen years of his life at the blessed place. If we have a deeper study of the working of society

established by the Guru at Sri Kartarpur Sahib, we can have an inspiration in solving our present day economic problems. The sense of objective love made the Guru as the greatest independent thinker. It was the Guru's astute sense of observation, free thinking and discrimination in the matter of choice, which led him to select a successor to him a man other than his own two sons. People generally find their image in their off springs and identify with them. But identification is nullification of independence and is a foreign creed to Sikhism. We do not find such a precedent in the history of Mankind. Truly the Guru was free from all bondage as his personality was an integrated Self, and surely his Message and personal example shall ever inspire all seekers of Truth for a meaningful life in this world. Humanity needs his message today as much as when he appeared on the world scene in physical form.

CONCLUSION

It will be understood that in a book as short as this, dealing with a subject so wide, it is impossible to do more than to indicate some main lines of thought. It must be left to the readers to refer to the Sikh Scriptures for further details to seek the answers to the questions that may arise on the various points. However, in the light of what has been discussed we can say with certain amount of certainty about the position of Sikhism vis-a-vis other religions in that what new has been preached by the Sikh Gurus.

The whole religious activity in various Indian schools of thought has been to obtain supernatural powers and to become powerful. They identify themselves with the Powers and exhibit their strength, irrespective of the fact whether they believe in Monoism or Polytheism. With regard to yogic exercises John Cusance, who experimented on yogic exercises, said, "I feel so close to God, so inspired by His spirit that in a sense I am God. I see the future plan of the universe, save mankind. I am utterly and completely immortal, I am even male and female. The whole universe, animate and inanimate past, present and future, is within me. All nature and life, all spirits, are cooperating and connected with me; all things are possible. I am in a sense identical with all spirits from God to Satan. I reconcile Good and Evil and create light, darkness, worlds, universes." It is an artificial

means or inducing conditions akin to acute mania. The self (Ego) is wiped out and one goes back to the prenatal state—it is nullification of birth. It does not lead to natural mystical experience, but one only makes extravagant claims to supernatural powers. Sufferers from catatonia and the drug addicts make similar claims.

The Semitic religions as represented by Judaism, Christianity and Islam believe God as Transcendent, and the individual Soul separate from Him. They believe in the separate entity of the Self and objective love is also their ideal. God being Transcendent only is not directly related to Man. He is considered as a Powerful Despot, Whose wrath is to be placated. The only relationship with God they can conceive of is that of a Powerful Father. As God is Authoritative, there is ambivalent feeling of Love and Hate for Him. The institution of offering of sacrifices of living beings, worship of totemic animals and substances to represent God, and then to kill them and swallow them within themselves to incorporate His magical powers are equally present in Semitic and Indian religions, and also the temple worship. Both Semitic and Indian religions prescribe ascetic practices and mortification of the flesh to lower the sex potency to lead a moral life. This actually has an opposite effect. With the loss of masculinity the self is lost and the self alienated person is pushed from pillar to post, having no control on self indulges in acts of promiscuity both in sex and in other relationship. Sikhism has therefore prescribed discipline for the preservation of masculinity and to prevent people from being castrated—(1) hair a potential source of activity must not be shingled or cut (2) sex relationship must remain confined to marital partners only (3) abstinence from the use of drugs inducing intoxication, especially tobacco (4) abstinence from the use of sacrificial meat and other sacrificial offerings, as these relate to incorporation of magical powers within us and thus weaken the self.

This loss and the sense of inferiority created in man leads to self alienation, which leads to hostility and other abnormal behaviour. Therefore, there is nothing sectarian about the Khalsa discipline, which is an essential step for character formation.

Sri Nam Dev Ji, whose ideology is the same as that of the Gurus and whose compositions are incorporated in Adi Guru

Granth Sahib, categorically states—

"The Hindu has lost all vision and is blind.

The believers of Semitic religions are one eyed.

Those who have true knowledge of God and the self are the only wise men." (Bilawal Gond).

Similar repeated assertions have been made by Gurus also, who claim that their system is quite distinct from other religions.

APPENDIX 1

CREATION OF WORLD

It is the criticism on certain portions of "Bichitar Natak" (A wonderful Drama), stories under the caption "Pakhyon Chritar" and "Hakayats" by Guru Gobind Singh, which has prompted me to write this paper. The criticism is on the unusual nature of the events mentioned in these compositions, their so called conflicting ideology with the basic teachings of Sikhism and their erotic nature. The writings of the Guru have provoked astonishment, repugnance and incredulity. These writings have therefore been criticised in most derogatory language and rejected as not of the Guru but an abominable act of an adversary to disrepute him.

It is generally said that to be puzzled is to begin to be wise. However, this truth is a sad commentary on the wisdom of modern man. Whatever be the merit of our high degree of literacy, we appear to be lacking the gift for being puzzled. Everything is supposed to be known if not to ourselves, at least to the specialists of the concerned subject. We refuse to be puzzled as it is embarrassing to us being a sign of intellectual inferiority. No effort is made to go deep into the matter, and in order to hide our ignorance we begin to discard the knowledge we do not understand as unscientific and unworthy of consideration. This attitude is perhaps the reason why the most puzzling phenomenon in our lives, our dreams, do not give any cause for wonder in us. We all dream, some are strange and fantastic, not understood by us, yet no effort is made to understand them or to understand the action of our minds during sleep in comparison to the working of our minds when we are awake. Perhaps more puzzling is the similarity of creativeness of our mind during sleep with the most primitive creations of man—the myths. We experience a close similarity between dreams and the myths in both style and content, and we find these strange and remote when we examine them in the

conscious state.

Both in dreams and myths dramatic events happen which are impossible in a world governed by the laws of time and space—the hero flees from his work and lives in the body of a big fish, he dies and is reborn, the things of immense magnitude are created and demolished, the persons long dead are reborn, interchangeability of human beings and animals takes place, the mythical bird is burned and emerges from the ashes more beautiful than before, etc.

Different peoples created different myths just as different people dream different dreams, but in spite of all other differences one thing is common that they are all written in the same language—the symbolic language. This is true of myths of all lands and of all times.

According to Erich Fromm, "Symbolic language is a language in which inner experiences, feelings and thoughts are expressed as if they were sensory experiences, events in the outer world. It is a language which has a different logic from the conventional one we speak in the day time, a logic in which not time and space are the ruling categories but intensity and association. It is the one universal language the human race has ever developed, the same for all cultures and throughout history. It is a language with its grammar and syntax, as it were, a language one must understand if one is to understand the meaning of myths, fairy tales and dreams...."

For the people of the past, living in the great cultures of this question. For them myths and dreams were among the most significant expressions of the mind, and failure to understand them would have amounted to illiteracy. It is only in the past few hundred years of Western Culture that this attitude has changed. At best, myths were supposed to be naive fabrications of the prescientific mind, created long before man had made his great discoveries about nature and had learned some of the secrets of its mastery".

Myths are derived from the symbolic language of the dreams. Dreaming is a meaningful and significant expression of any kind of mental activity during the state of sleep. Psychologists affirm that dream is the fulfilment of our irrational passions, repressed in our waking state. Sleep is generally identified with

the state of "death". In the state of sleep, mind is free to do anything it wishes and is not encumbered by the environments and is free to gratify its wishes in any manner and is capable of unimaginable flights and creativity. Mental activity during sleep has a logic different from that of waking existence. Suppose one feels that a certain person is coward, in dream he can see him as a chicken. The change is logical in terms of the feelings, but illogical in terms of orientation of outside reality. As such sleep existence is not lacking in logic but is subject to different logical rules, which are entirely true in that particular state.

In myths we find those dream phantasies which are common to a large number of people and are generally included in folk lores of a tribe or a race, conveying in symbolic language religious, philosophical ideas and experiences of the Soul. If we do not understand the meaning of the myth we either declare it as prescientific, naive picture of the world and history or as orthodox believers in the particular creed take the myth as a true event which actually happened in reality. We see that who examine these on the surface and reject these compositions as unreal and those who believe these myths as true events are far from reality, as they have not been able to understand this language. This language is a type of quiz, and only the learned can solve this riddle. The literary men of repute invariably choose to convey their thoughts in this symbolic language. The great thinkers of various cultures and religions of all times have used this language. The Sikh Gurus too have used this language, which we find in the Scriptures. Guru Gobind Singh excels all thinkers of all ages in the use of this language, as no single person has been able to give mythical stories and similes in such a great number as are found in "Dasam Granth". We find hundreds of new myths and tales in Guru's compositions apart from modification of certain old myths and also reiteration of certain old myths. The initiation ceremony of Baptism of the Double Edged Sword has only the symbolic impart of high ideals of spiritual regeneration. In this context please refer to our book on Guru Gobind Singh—his Life History, Mission and Personality and Significance of Four Breaches and Five symbols of the Khalsa Discipline.

We shall in this paper study the myth of "Creation" as given by Guru Gobind Singh in "Bichitar Natak". Before we do this,

it would be proper to study the myths that existed before the advent of Sikhism, as this shall facilitate us to appreciate the Guru's viewpoint in proper perspective.

(1) The Babylonian myth of Creation (Enuma Elish) tells us of a victorious rebellion of male gods against Tiamat, the great Mother, who ruled the universe. They form an alliance against her and choose Marduk to be their leader in this fight. After a bitter war, Tiamat is slain, from her body Heaven and Earth are formed, and Marduk rules as Supreme God.

However, before he is chosen to be the leader, Marduk has to pass a test which seems insignificant and puzzling in the context of the whole story and yet this is the key to the understanding of the myth. The test is as follows :-

"Then they placed a garment in their midst;
To Marduk, their first born, they said;
"Verily, O Lord, thy destiny is Supreme among the gods;
Command to destroy and to create, and it shall be By the
word of thy mouth let the garment be destroyed;
Command again, and let the garment be whole!"
He commanded with his mouth, and the garment was
destroyed.
Again he commanded, and the garment was restored.
When the gods, his fathers, beheld the efficiency of his
word,
They rejoiced and did homage, saying, "Marduk is King."

It would be observed that the test is like a trivial magic. In order to understand the meaning of the test, we will have to understand the problem of "Matriarchy", which is briefly given at the end of this myth. The myth reports the conflict between patriarchal and matriarchal principles of social organisation and of religious orientation. The rule of the great Mother is challenged by the male sons. But how can they excel the women, who have the gift of creation in bearing children? Men are sterile in this respect, as the male sperm only impregnates the female ova in womb and thereafter the men's part is terminated. The women in contrast bear the child, give birth to it and then nurse it. It has been proved that in female child's psyche there is "penis

envy", there are good reasons that before male supermacy was established there was the "pregnancy envy" in man, which even today can be found in numerous cases. In order to defeat the Mother, the male must prove that he is not inferior and that he can produce as well. Since he cannot produce with a womb, he must give a proof of his producing power in another fashion—he produces from his mouth—exhibits the power of his word and thought. This is the meaning of the test Marduk can defeat Tiamat by the force of his thought and talent. The test proves the deep male-female antagonism. With Marduk's victory male supermacy is established.

It is said that in the beginning of human history sexual relations were promiscuous—mother's parenthood was only recognised which was unquestionable. Woman thus became the authority and law giver, the ruler in the family group and in society. On examination of the religious documents of Greek and Roman antiquity, it has been found that the supermacy of woman was established not only in social and family organisation but also in religion. We find that before the religion of the Olympian gods, there existed a religious order in which goddesses, mother-like figures were the supreme deities. Perhaps similar has been the story of the religion in India. In this male-female protracted struggle, the former defeated the latter, subdued them and established prescribed monogamy (at least so far women are concerned), by the authority of father in the family. The men thus had the dominant role in hierarchically organised society. Just as father is the supreme ruler in the family, male gods became supreme rulers over men instead of mother goddesses.

We find numerous mythical stories in ancient cultures signifying male-female conflict for supermacy. In our established patriarchal society, this conflict still continues in subtle form in our day to day life. Numerous such stories have been included by Guru Gobind Singh in his voluminous work.

(2) The Biblical myth begins where the Babylonian myth has ended. Here there is no trace of the male-female conflict, and the supermacy of male god is established. Marduk's "test" has become the main theme of the Biblical story in Creation. God creates the world, the woman and her creative powers are not

necessary. Here the normal course of woman giving birth to young ones is reversed. Eve is born from Adam's rib (like Athene from Zeus's head). However, there is an element of independence and superiority of Eve in this myth. She took the initiative in eating the forbidden fruit without consulting Adam. She gave the fruit to Adam, who also ate it. It is after the Fall from the Paradise man's supremacy is again established. God said to Eve, "And thy desire shall be to thy husband and he shall rule over thee."

(3) Now let us examine the myth of Creation as given in "Bichitar Natak" by Guru Gobind Singh. This myth is the modification of one appearing in Hindu Scriptures (Puranas). The Guru states "When the Formless God effected the world's expansion, He created the Earth. At the onset He produced a most beautiful and powerful king named "Kalsain." The second king produced was "Kalkait" and the third "Kararbaras". The fourth one is God Himself the King of Kings "Kaldhuj", from Whom the whole creation was created. Kaldhuj has thousands of beautiful eyes and thousands of lovely feet. He has enthroned Himself on the bed cushion of multi-headed Hydra Serpent and He is remembered by people the One seated on the coiled body of Hydra Serpent. Kaldhuj extracted wax from one of His ears, from which 'Madh' and 'Kitab' were produced. He then extracted wax from the other ear, from which this Earth was produced. He later caused "Madh" and "Kitab" to be killed. Their body fluids were thrown into the ocean. The gluey and the oily matter of their body fluids began to float on the surface of water and from thence onward the Creation was named after "Madh". Those who perform good deeds in this universe are remembered as godly persons, while the evil doers are called demons."

Guru Gobind Singh in this myth first gives the idea of Guru Nanak as given in Japuji that this world was brought into existence by His one word. In mythology and folk lore the function of speech is often treated as equivalent to loving or living, just as its opposite, dumbness signifies importance of death. God by His activity of creation, made His existence felt. Here also Marduk's "test" is an important theme. God then created three male gods the famous Hindu Trilogy of Brahma, Vishnu and Siva. The functionary attributes given to these three gods correspond to the three layers of our psychic organisation.

This idea is given by Guru Nanak at the end of Japuji Sahib that Air is Guru (Super Ego), water is father (Ego) and earth the great Mother (Id). Day (Life Instinct) and Night (Death Instinct) are the two nurses. In this manner the whole human psychic drama is played. At another place in Japuji, Guru Nanak says, "*eka mayi jugat vihai tin chelai parvan*"—That one mother in union with her husband (Soul) was impregnated and gave birth to three sons. The Mother is the psychic apparatus, which has the creative power. The three sons are the Triology of Hindu mythical gods symbolising the three psychic layers stated above. Guru Arjun in one of his compositions has referred to the human mind as the wife and the Soul as the husband.

The Guru in this myth reiterates that God is the only Creator and is the King of Kings and that none of the three male gods He created have any independent existence or are capable of any independent action. God is further stated to be the male God having seated Himself on the coils of the body of Hydra Serpent. Serpents, wild animals, sword, staff, sceptre etc. are the father symbols, or the emblems of power and well recognised phallic symbols, which normally appear in dreams.

As regards birth through ears, the myths and legends in all the cultures abound in this type of birth. The legends and traditions of Catholic Christian Church mention that the conception of Jesus in the virgin Mary was brought about by the introduction into her ear of the breath of the Holy Ghost. Hanuman and Karna heroes of Ramayana and Mahabharata respectively were born through the ear. In connection with Madonna's conception through the ear, Dr. Earnest Jones writes, "In the endeavour to represent the purest and least sensual form of procreation that can be imagined, the one most befitting to the Creator Himself, the mind worked surely on the soundest lines by reaching for its basis to the crudest and grossest idea obtainable; it is always through such violently extreme contrasts, as we know from the analytic study of literature, that the grandest psychological effects are achieved."

God, in this myth, is stated to have created one man and one woman through one of His ears and from the other He created Earth. In whole of this myth of Creation, the Male God is the sole Creator, Who did not take help of any other agency

particularly female one. The first created Man and Woman named "Madh" and "Kitab".

God is stated to have later caused killing of "Madh" and "Kitab". Killing is symbolic of the sexual act just as riding a horse, car etc. Mare is symbolic of a woman and riding to the sexual act. It is therefore riding of mare by the bride-grooms on the eve of their marriage is universal ceremony. The groom is initiated to the sexual life by making him to ride on the back of mare. Similarly, the act of being killed is symbolic of involvement in sexual act.

Guru Nanak has also said, "*kam karodh kaya ko galay*"—Sexual indulgence and anger waste away the body. Since the foetal existence is identical to the state of death, the act of being killed is associated with the sexual intercourse, which implies a return to the womb. Sea, lakes, rivers, streams, ponds etc. apart from other symbols signify the womb and the process of birth. The killing of "Madh" and "Kitab" therefore means that they were engaged in sexual intercourse and the sexual substance fell into the womb of "Kitab". ("*tin ko kal bahor badh kara, tin ko maidh samander main para*"). The glue like oily sexual substance remained floating in the womb and impregnated "Kitab", who gave birth to the offsprings. The human race began to be called the progeny of "Madh" as "Medhni". ("*chikan tas jal par tir rahi, madha nam tabhai tai kahi*"). The Guru thus advocated the patriarchal system of society, which is based on ethical principles and disciplined living and declared that those who would lead a life based on morality would be honoured and those who would repudiate morality would be accursed. The concluding dictum of the Guru in the myth exhorting people to lead a moral life is the key to its understanding. It is surprising that no one has bothered to know the relation of this dictum to the myth! The myth of Creation is followed by a detailed account of the human anatomy and the instinctual functions of the parts in the same symbolic language. At places after narration of the mythical stories the Guru gives the purpose of the myth described and the moral derived therefrom. Suffice it is to say that the symbols, as we have dealt with them thus far, are the pictorial images or words standing for an idea, feeling or thought.

APPENDIX 2

DEGH AND TEGH—KETTLE AND SWORD

In *Var Sri Bhagautiji Ki*, Guru Gobind Singh states that God first created Double Edged Sword and then created this world *khanda prithmai saj kai jin sab sansar upaya*. He then created "Brahma (Id), Vishnu (Ego) and Siva (Super Ego) and thus made this world a place of His wonderous sporting play. Whereas in Bichitar Natak before giving the story of "Creation", the Guru stated that "God first created a Hydra Serpent with a thousand heads and twice the thousand tongues to it and thereafter all began to repeat His Name, but even then no one can fully understand Him". *ses nag sir sehas banai, dwai sehans rasna sohai. ratat ab lagai nam apara, tumro tahoo na pavat para*. If we understand the meaning of the verse occurring in Bichitar Natak, then we can understand the meaning of the verse in *Var Sri Bhagautiji Ki* and also the symbolic meaning of the word "Sword".

Both serpent and sword appear in dreams as symbols of a male personality particularly of the Father or those in authority. God is said to have established His Great Authority and became the Creator of all as a Great Father. Every snake is endowed with two tongues. Tongue is the symbolic of transmission of one's wishes, desires, speech, expression, thought, knowledge and intellect. Having first established His Authority, God disseminated knowledge about Himself and His creation, which is infinite. People then began to remember and respect Him as the Great Father, Who is All Wisdom. But even this knowledge is insignificant to fathom the extent of His depth. This is precisely the meaning of both the above quoted verses and the meaning of "Sword".

Before we examine the significance of the word "Sword"

in detail, we may study our psychic structure as given by the Guru in Bichitar Natak, as this will facilitate the understanding of the subject. In the story of "Creation", the Guru repeated the *Vedic* and *Puranic* ideas of the process of creation in symbolic language. The first born "Man" and "Woman" named "Madh" and "Kitab" had in them the Lord of Existence "parjapati" as "Prana" (Breath=Soul) also described as King "Daksh" in *Vedic* literature *tin tai hot bahot nirap ahai, dach parjapat jin upjai*. The blowing of air by breathing created sound, and from the sound of the voice, speech was effected. Daksh (breath) is stated to have begotten thousand daughters i.e. : Speech. *das seahnsar teh grah bhai kanya*. Of all these daughters four of them were of great significance—they were "Banta", "Kadru", "Dit" and "Adit"—these four are the basic elements of which our body is made—they are air, water, fire and earth. The fifth element is *akasha* or space. Man then got the power of hearing and thinking (*nag, nagrip dev sab diat lai upjai*). Thinking made the man wise and he developed intellect (*ta tai sooraj roop ko dhara, ja tai bans parchar rav kara*). In this dyanasty of Sun (intellect) knowledge prospered *tin kai bans bikhai ragh bhaio, raghubansai jageh chhalio*. Knowledge gave rise to logic (Reasoning), the most powerful weapon in man *ta teh putar hot bhaio ajbar, maha rathi ar mahadhanar dhar*. There is another aspect of man's life, which is of emotional nature and is controlled by mind. Where there is emotion, intellect, reason and knowledge take to flight. *jab tin bhes jog ko lio, raj pat dasrath ko dio*. Dasrath means "Chariot with ten horses" or the one controlling the chariot with ten horses—the wild running beasts are the "id" of our psyche representing the primitive instincts of sex and aggression. Dasrath married three queens—Matter of three qualities—*sattvik*, *rajas* and *tamas* and begot four sons—the four ways of life as represented by Hindu Caste System. The "Id" of our psyche representing our instinctual life is described as *Sita*. "Id" gives birth to two remaining layers of our psyche viz. "Ego" (Self) and "Super Ego" (Morality). *Sita* is stated to have given birth to two sons *Lav* and *Kush*—the sense of Morality and Self. These two sons became the rulers of their respective territories. Here the Guru has substituted "Sita", "Kush" and "Lav" representing id, ego and super ego for 'Brahma', 'Vishnu' and 'Siva'.

Agni or heat is the most important of the elements of which

our body is composed. Heat or warmth also symbolises the sexual energy in us, and is equivalent to Soma (female principle) and sperma (male principle). In dreams we often observe the idea of heat replacing water, particularly urine, and sometime flatus also. It generally happens in children, who consider everything else warmer than self. Aristotle maintained that the active element in the internal air in the body was of the nature of fire, identical with the principle of fertility in semen, as heat was the actual motive force that created those processes. We breathe in cooler air and give out warm air. Similarly, taking food, we digest it with heat and produce warm air, the warm air is partly circulated in our body to maintain the bodily heat and is partly emitted out. The fire is sustained and fed by water in the form of vapour, the principle on which the clouds in sky are formed. The ultimate source of heat is life itself, for it is the action of heat alone that the other elements air, water and earth are brought into activity. The continued existence of earth and sea is maintained by generation of heat through warm air and receiving back of cool showers. The very word "psyche" means "I breathe" and "I cool". Soul is very subtle and it cannot be directly in touch with the gross body. Air is the intermediary buffer and the life is brought into activity by heat.

As heat is linked with air, it has therefore to be linked with "speech" also. In *Upanishads*, speech and fire makes its appearance in our breathing, speech and in the form of intestinal gases, including urine and sexual substances. The chief organ of speech is the tongue. It is a red pointed organ and is double edged, with dangerous potentialities. It is quite independent in its movements. It is concealed in mouth but can be protruded out, as is generally done by the exhibitionists. This can emit a fluid (saliva) which is the common symbol for sexual substance mouth has female significance (being a receptive organ) while the tongue portrays a male aperture—the idea of spitting in folk lores symbolises male act, hence the expression "the very spit of his father". Any one having sharp tongue is generally termed as "spit fire". In the *Rig Veda*, the Fire God *Agni*, is called the "beautiful tongued one". "His tongue, like the phallic magic rods is so powerful that it can overcome all obstacles" *Rig Veda*. In the Christian New Testament tongue as the dangerous weapon is described as "And out of his mouth goeth a sharp sword"

(Revelations xix 15). Also in Revelations 1. 16 St. John describes the Son of Man as having a sharp "Two Edged Sword" proceeding from his mouth. Thus the Double Edged Sword stands for tongue signifying the power of speech, thought, knowledge, intellect and reason and verily God Himself, as the Great Father of immense Authority.

This dynamic vital energy has been described as *adi bhavani*, the Primeval Force—the creator and destroyer of all that is created. This is termed as "Masculinity" (activity) in scientific language and is the vital constituent of all living beings whether male or female, as all the creatures are bisexual having the component parts of the other sex in residual form. This vital energy has been described in *Chandi Chitra* as the goddess Chandi wedded to Siva (morality). However, it needs be clearly understood that this vital energy is basically the male principle as the symbolic attribute given to the goddess is "Sword" and the vehicle of the goddess is a lion representing "masculinity".

This is also represented as the Supreme Power of God as a creative, integrating and perfecting power in the world, working for unity and cooperation in nature, in human society and in the individual. It is this Power, which lifts the spirit of man high up towards the ideal. We are ignorant of how this upward pull operates on the lower level but we find in ourselves such a pull which is of creative nature and draws us towards religious and moral ideals leading to complete unity with the Creator. The experience of this Power which lifts us upward is actually an experience of God. It was, therefore, that Sikh Gurus laid greatest emphasis on preservation of "Masculinity" in us, by prescribing the Four Breaches of Conduct and giving to us the creative symbols such as the "Sword". The Khalsa Discipline basically and fundamentally is a drive to facilitate functioning of this Power unhindered and to bring about union with the Creator at the earliest on this Earth. Guru Nanak in *Japuji*, stanza 5 described this Power as God Himself (*gur parbati mai*). Guru Gobind Singh also hailed it as God (*deh siva bar mohai ahai shubh karman tai kabhon na taron*). Goddess Chandi is also known as Siva. The Gurus in *Adi Granth* and *Dasam Granth* have given all those attributes to God which in other systems have been given to entities.

Guru Gobind Singh hailed this Power of God as the Protector of the saintly persons and the Destroyer of the evil doors, and the forces of ignorance and inactivity. Nowhere the Guru has exhorted people to revolt or rebel or to use the brutal force even in retaliation. Our intellect, reason and sense of morality is always corrupted when we assume the "self righteous" role in destroying those who differ from us in any way. It would be of interest to mention here that a cannibal in USA who picked up a 12 years old girl, murdered her and ate her up, first thought that the girl be saved from being raped by some one some day and that he should save her from the tragic shame. He considered it as his sacred mission to have her die a virgin and thought himself that he was Abraham sacrificing his son Isaac. It is to be noted how devilishly interlaced is here idealised virginity with the selfish aggressive motive. The brutality of animal impulses is perceived as a quasi-religious missionary exaltation. We experience the same corruption of our sense of reason and morality in the communal feuds. Numerous such stories have been given by Guru Gobind Singh describing the corruption of reason and morality in man for selfish motives. It is the time we care to build our morals on the basis of sound ethical principles as taught by the Guru rather than to defame the Guru on account of our faulty interpretation.

We may now study meaning of "Kettle" so often talked of in Sikh parlance. Man's life is deteremined by the inescapable alternative between regression and progression—between return to animal existence and the civilised behaviour as a man.

The choice is a very difficult problem as both the courses are painful and full of hazards. Return to animal life, although it gives the initial pleasure and is an easy path, leads to mental sickness, insanity and death. Every step forward is equally frightening as one has to rise from his self and is required to lead an objective life. Even after satisfaction of all our instinctual needs, we find that our problems are not solved. Our inner self drives us to seek for an equilibrium, a need to adjust to our environments. Any failure to do so, makes us fearful, anxious, jealous, melancholic and aggressive causing depression in us. We then begin to feel lonely, separated, powerless and mental inferiority. In fact the insane person is one, who has completely

failed to establish any kind of union and is imprisoned within his own shell. The necessity to unite with other living beings, is very intensely felt. This need for union with others is called love in the broadest sense of the word. This need has greatly been emphasised in the Sikh Scriptures—the need for union with the Creator and with His creation by loving and serving them.

How the love is to be fostered and shown? One of the time honoured forms is the ritual of eating together. Being given food is the first expression of love which the child understands. In the unconscious mind, food is equalised with love. It is therefore understandable that dinner or luncheon parties are the mediums through which friendship is fostered. One of the first impulses of two people attracted to each other is to eat together. The symbolic meaning of eating together is much deeper than the actual act of eating. The Christian recognises this and the act of eating is characterised as "communion".

The sharing of food as an expression of love begins with the maternal function of nursing children. The child has little to give in return for the food given him, but that he tries to give in the form of lovable smiles, which greatly compensates the mother. As the child grows older, his gifts become more substantial and signify a sacrifice on his part for others whom he loves. The gift expresses love because it symbolises the giver himself or an important part of himself—persons go to the extent of giving their lives for others. Thus the gift is more than a bribe, a purchase price offered for love. We resent the idea that our love is "bought" or "earned" or "repaid". Nevertheless it is a fact that a certain exchange is made and a certain balance is inevitably established.

Good feelings are always created by "giving" and not "receiving"—by progressive living and not repressive living. The most widespread misunderstanding is that giving is "giving up" something. The person whose character has not developed beyond the stage of the receptive, exploitative, or hoarding orientation, experiences the act of giving in this way. One has to rise even above the marketing character—to give in exchange of something.

For productive character, giving has an entirely different meaning, as giving is the highest expression of potency. In the

very act of giving, a feeling of strength and power is experienced and fills us with joy. Giving is more pleasure giving than receiving, as it shows one's aliveness. Whosoever is capable of giving of himself is rich. The poor ones feel the pangs of poverty not so much of their privation than the feeling that they are deprived of the joy of giving. Real happiness lies when there is mutual spirit of giving to each other. In the cases of faulty psycho-sexual dynamics the defect lies in mutual inhibitions in giving to the other. In giving we invariably bring into life in other person and this which is brought to life reflects back to us in equally giving spirit. Giving therefore implies to make the other person a giver also and we share in joy of what has been brought to life.

This is precisely the meaning of "Kettle" in Sikh parlance. The free community Kitchen *langar* and distribution of sacramental food in congregation has this objective in view apart from abolition of caste and other distinctions between man and man.

Degh-Tegh Fateh, appropriately means that let the wisdom and the rule of law prevail in the world and the people live in peace, love and harmony to evolve a fully integrated and cohesive universal society.

APPENDIX 3

GODDESS 'CHANDI'—THE LIFE PRINCIPLE

The phenomenon of life is dependent on the existence of vital energy in an organism. The main phases of life are growth towards maturation and finally decline towards death. During life the vital energy in us makes it possible to further incorporate the energy from our environments—energy we take in form of substances is partly retained and partly eliminated. In the young ones more environmental energy taken in is retained than eliminated, hence the young ones grow. When the necessary growth is attained, a new phenomenon appears—tendency to reproduce with a psychological origination to love others in the mature sense. The surplus energies which can no longer be used for growth create a tension, which is resolved in the form of reproduction. The display of this energy in its various forms has been described as "Goddess Chandi".

In the introduction to the description of twenty four incarnations of God (Avtars), Guru Gobind Singh states, "God is the father of this universe, all activity (visible and invisible) is due to Him. The energy that has emanated from Him is called the Primeval Force, which is the instrumental in creation of this universe." (*pritham kal sab jag ko tata, ta tai bhio tej bikhyata. Sohi bhavani nam kahai, jin sagri yeh sarist upaahi*).

The Vital Force in us manifests itself through the nervous system. Brain is main controlling centre, while spinal column is the centre of all reflex actions. All actions which are performed as a matter of course are effected through the spinal column. 'Goddess Chandi' has been described as the daughter of Himalayan Mountains that is the Spinal Column (Prof. Vasudeva S. Agrawala of Hindu University Banaras).

At the outset of the 'Chandi Chritra', Guru Gobind Singh

said "O God! You are the Saviour of the people and the Destroyer of Demons. You are the Creator of Siva, Brahma, Lakshmi, the daughter of Himalayan Mountains (Chandi) and that you are all Pervading." (*taran lok udharan bhoomai, daint sangharan chand tu hi hai. Karam eis Kala Kamla har adhar suta jeh dekho ohi hai*). "Chandi" is thus the Supreme Power, the Creator and Destroyer of all creatures.

In other article on the symbolic meaning of 'Sword', it has been discussed by us that speech (Vak, sabad) represents thought, idea, intellect, wisdom and reason, which is symbolised by tongue and sword. Speech has direct bearing on Vital Energy (Heat or Agni), which represents all the five elements constituting our body. This is the creative power of God. "Chandi" therefore represents the metaphysical principle of Supreme Power, of sustainer of all life, both in the Vedas and Puranas. In Vedas this is described as the universal power called the "Vak" or "Sabda" or "Speech". In Rig Veda She is called the "Great Mother". She is the mother of gods identified as "Aditi", Universal Nature or Infinity", (Rig Veda) "Speech is yourself, oh, the indestructible and eternal one! You are immortality. You are the embodiment of three fold matras A-U-M in eternal Akshara, Brahma". (Markandeya Puran 1.54).

The conflicts in man between the Divine powers of Truth, Light and Immortality on the one hand and the instinctual drives leading to darkness, untruth and death, on the other, is the theme of the "Chandi Chritra". The victory of the Divine element over our irrational impulses has been glorified. The demons represent the lower part of our mind (id), the gods Vishnu, Indra etc. represent our real self (ego). We learn from this treatise that the animal in man is very powerful and has to be reckoned with. The animal forces invariably vanquish the gods (our real self), who in turn looks to the Supreme Power for help in restoration of the lost authority. In most of the Hindu mythical stories, severe conflict is depicted between the beast in man and his real self, and the latter not being in equal strength loses the battle and on supplication for Divine Support, the animal forces are eliminated by the Supreme Power, and the right place of the self in man is thus restored. These three layers of our psychic structure are accepted in Sikh Theology. Sikhs make supplication

to God to establish harmony in them so that they may subordinate their instinctual desires to the dictates of the intellect, which in turn be guided by the Divine Power. One must know his real self, must seek enlightenment through knowledge, integrity and activity by identifying with the highest ethical values. (*Sikhan da man nivan, mat uchi, mat pat ka rakha Vaheguru*)

The story of Goddess Chandi has been divided into following three parts :-

- (1) Conflict with Madh and 'Kitab'.
- (2) Conflict with 'Mahkhasar'.
- (3) Conflict with 'Sumbh and Nisumbh' and with subsidiary demons :-
 - (a) Dhoomar Lochan (b) Chand and Mund (c) Rakat Bij

We may now study the each conflict in brief.

(1) Conflict with Madh and Kitab

The myth is given as follows :

"God was lying asleep on the cushion of serpent in a vast ocean. Brahama, the creator of the universe was born from the navel of God. Two demons were also created by the God from His ear wax. He named the demons as Madh and Kitab. The demons had huge bodies. Brahama was terrified on seeing them and prayed for help of the *Divine Mother*. God was awakened from sleep. He hastened to make preparations for the war in order that the demons could be eliminated and rule of gods established. God then engaged Himself in a battle with the two demons but could not do away with them as they were very powerful. (*Judh karyo tin so bhagwant namar sakai aat diant balie hai*). In this way, they went on fighting for five thousand years and none of them felt tired. The demons were greatly power intoxicated and told their Creator (GOD) to ask for a boon from them. God asked for their heads. God cut their heads with His wheel by placing them on thighs and incorporated their 'light' within Himself. In this way, God established the rule of gods by killing 'Madh' and 'Kitab', and handed over the kingdom of earth to them and Himself proceeded homewards, towards Heaven (*devan thapio raj, Madh Kitab ko mar kai dino sakal samaj*)

baikunth gami har bhai).

It means that before the creation of world, God was in rest (Eternal seed) lying in the cosmic Womb (ocean). Before the creation, He was in a state of sleep, which is a state of dissolution—a state of rest. God then brings into being His innermost Self the immaculate lotus of pure consciousness from which is born all wisdom and knowledge. In Vedic literature, God is said to have created from His navel, the thousand petalled lotus flower, depicting this universe, and Brahma was at the centre of all existence. Brahma, the part of the creative force of God felt that the instinctual power in man was too great and had apprehensiveness of them leading to destruction. Brahma is said to have prayed to "Chandi" the Life Force, to annihilate the forces of darkness, which hindered the creative process. As this Vital Energy is identified with God, it is God who came to the rescue and harnessed creative energy for the animal power in man. The beast in man is very powerful (*daint aat balie hai*), God in order to control the wildness of man directed his surplus energy towards the process of procreation. He is said to have caused killing of 'Madh' and Kitab in other words engaged them in a sexual intercourse. We have already explained that the symbolic meaning of 'killing' is the sexual intercourse. Dr. Enil A Gutheil in his book on 'Dream Analysis has given as many as 25 dreams in which the act of killing symbolises the sexual union of man and woman. Celsius maintained that a part of the human soul is shed in every seminal emission (*Seminis emissio est partis animal jactura*). Placing of a person on thighs is universally accepted symbolism of coitus. God thus removed the chaos in man which shattered his peace. He harnessed man's surplus energies into the creative channels and evolved something sublime out of this slush perpetuating the creative process in him.

It will be of great importance to note that in this myth the supreme creative power, Goddess Chandi and God are completely identified.

(2) Conflict with 'Mahkhasar'

'Mahkhasar' means a buffalo headed. In the first part the flight is between the sex instinct in man and his real self (Devas), in which the latter are completely routed. In vedic symbolism

while Bull represents 'Sun' (Heat) identified to God, while Buffalo symbolises dark regions of 'Varuna' or the water element. The Bull loves heat and the Buffalo loves water. The heat in Buffalo is to be extinguished or consumed by the water, which means a craving for sex desire. The vanquished gods or devas (Real self) seek the support of Siva (Morality). The self surrenders to the Divine Power in us (Morality) and tries to live up to its standards and thus gains strength. According to the Markendeya Puran, "from the forces of God, Brahma and Siva sprang-forth Fierce heat, and from the bodies of other devas also, headed by Indra issued forth a resplendent lustre. All this light became unified into one. The devas saw in front of them a pile of light blazing like a mountain whose flames filled the whole space. Then that matchless light born from the bodies of all gods gathered into a single corpus and turned into a woman enveloping the three worlds by her lustre". Small wonders, the originators of the fallacious story of Guru Gobind Singh performing the yajna and pouring into the fire pit all the combustible material in one lot thus causing a pile of light blazing like a mountain got the inspiration from the above account given in the Markendeya Puran.

The story proceeds further by the appearance of 'Chandi' at Mount Kailash, the abode of 'Siva' to whom she was wedded. She was seen by the vanquished gods while she was going for a bath. The devas worshipped the goddess and told her of their woeful story of their defeat from 'Mahkhasar'. On hearing this account, she became full of anger, departed towards the battlefield to kill the demons and directed the devas to stay on at Kailash Mount with Siva (Morality). 'Chandi' then got possession of a conch (war bugle), a lion to ride and various types of weapons including Sword. There was the fierce battle between Chandi and the demons in which 'Mahkhasar' was killed. The devas then again became supreme in their region and began to praise the Goddess in all humility.

NOTE : 'Mahkhasar' stands for sex instinct, 'Chandi' for life force, taking bath, fighting and killing stand for channelising the sex instinct in a sociable way based on ethical principles. This is how the Vital Force in man attains victory over the animal forces (Instincts) for preservation of the organism.

(3) Conflict with "Sumbh" and "Nisumbh"

Thereafter two more most powerful demons appeared. They were called "Sumbh" (pride) and "nisumbh" (anger). They made a forceful invasion on the territory of Indra (conscious self). The devas led by Indra gave a stiff resistance to the titons but of no avail. The devas were expelled from their territory and the demons took possession of all the three regions. Devas again went to the domain of 'Siva' for restoration of their kingdom. 'Chandi' again heard the story of the 'Devas' and promised to help them. Chandi then engaged herself for a war with the demons. All of a sudden Chandi's forehead burst open and from there another Goddess black in colour sprang up who was named Kali or Kalika. She is the symbolic of wisdom coming out of head of Chandi (Life Force). According to Greek Mythology Goddess 'Athene' (wisdom) as born from the head of God 'Zeus'. On Chandi's direction, the daughter goddess Kali incorporated herself back into her mother's body.

Chandi appeared full of youth and beauty climbing down the hill. A brother of 'Sumbh' (pride) happened to go that side and saw her. On seeing Chandi, the demon became unconscious, and on regaining consciousness told her that he was a brother to the great King Sumbh, who was then the Supreme Sovereign of three worlds and that she should marry him. 'Chandi' replied that she would marry Sumbh, provided the demon defeated her in a battle. The demon, on hearing this, went to Sumbh and told him that there was a surprisingly beautiful woman, a jewel among women, whom he should marry as he had everything in his house except a wife. Sumbh was greatly allured and became impassionate to conquer her.

Sumbh despatched his brother "Dhoomar Lochan" (cloudy vision) towards Chandi. Dhoomar Lochan was to persuade Chandi to accept the proposal and to bring her to him. If Chandi were to resist and insist on a fight, then she should be captured forcibly and brought to him. Dhoomar Lochan advanced towards Chandi and with his army, and on reaching at the foot of the mountains shouted at her to either marry Sumbh or to fight with him. On hearing this, Chandi climbed down, rode on Her tiger and rushed towards Dhoomar Lochan. After a long fight, the demon was killed along with his army.

Sumbh on hearing the sad news of the death of Dhoomar Lochan, sent-forth 'Chand' (Greed) and 'Mund' (Attachment) to fight with the Goddess. Chand and Mund have also been described as "the doubts or fluctuations in deciding about actions, as on both these planes person is seized with 'moha' (Attachment) or mental darkness and vital stupor. (Prof. Vasudeva S. Agrawala, Banaras Hindu University). After a good deal of fighting these demons were also vanquished by Chandi.

Sumbh and Nisumbh became greatly concerned over the losses and decided to send demon 'Rakat Bij' (hearing ill of others) along with selected army to fight with Chandi. Guru Gobind Singh has clarified the significance of 'Rakat Bij' by naming him as 'Sarnvat Bij' as well. 'Sarnvat' means hearing.

Sarnvat Bij along with his army fought heroically with Chandi and Her army. The demon's most of the army was killed and the remaining took to flight. The demon again assembled his men and brought them back to the field.

A dreadful battle was fought; "Sarnvat Bij" fell unconscious but again stood up on regaining the consciousness and resumed fighting. There was one unusual phenomenon, which was that on falling of blood drops of Sarnvat Bij on the ground a number of demons began to rise up to fight with the goddess. As the demons began to multiply in this way, they all the more felt more proud of their might. This refers to the autoplasmic action of the human mind to fabricate stories, imagine things and spread rumours. This weakness can be overcome by knowledge and wisdom. Chandi then again from her forehead produced black goddess Kali (Wisdom) carrying skull topped staff. Now Chandi began to kill the demons and Kali began to drink their blood and did not allow a drop of blood to fall on the ground. In this way Sarnvat Bij and his army was routed. Those who could save their lives went to Sumbh and told him of their fate.

Sumbh and Nisumbh were then filled with exceeding rage. Giving vent to their indignation they rushed forward with their army to fight with Chandi and Kali. The fighting was most dreadful. God then considered of providing more strength to Chandi and hence all other powers were merged in her. The demon forces were at last repulsed. Sumbh then told Nisumbh to go forth with his army and fight with the goddesses. Chandi

thrust her thunderbolt into the head of Nisumbh, which he removed and threw it back on her; thus enraged 'Chandi' again attacked Nisumbh with a sword and severed his head from the body.

On hearing the death of Nisumbh, Sumbh came to the battlefield with his army in great rage. This was most devastating battle ever fought. Chandi at the end thrust her sword on Sumbh, who was seriously injured and weakened. She sprang forward, seized him, lifted him up and threw him down with great force. Sumbh then like a bird went high up in the sky and Chandi followed him there and fought with him. The goddess with the lightening stroke of her sword cut Sumbh into twain and the parts of his body fell on the ground.

Thus after attaining victory over all the demons, she blew her conch (war bugle). The remaining demon forces took to their heels. Then all the gods assembled there and worshipped the goddess. Indra thus fully regained his lost kingdom.

The third phase of the battle of Chandi with Sumbh, Nisumbh, Dhoomar Lochan, Chand, Mund and Sarnvat Bij represents the psychological complex of confusion, muddled thinking and delusion. Dhoomar Lochan beheld the beautiful Goddess with lustful eyes, Sumbh (Pride) heard the account of the woman from Sarnvat Bij, was greatly attracted and wanted to have possession of her and sent Chand and Mund to capture her. Sumbh (Pride) and Nisumbh (Anger) are the root causes of our mental sickness.

The story is an excellent exposition of the unending strife in man between his instincts on one hand and social acceptability and morality on the other. Man in respect of his body and physiological functions, belongs to the animal kingdom. The functioning of the animal is determined by instincts. Self awareness, reason and imagination make him to transcend his animal nature and make him a rational being. There is always conflict between the animal in man and his reason, which disrupts the internal harmony. In this story instincts versus Self and instincts versus Morality conflicts have been represented as conflicts between two persons, or a struggle, a battle, a quarrel. Man is required to solve the problem of his existence—to evolve a rational use of his animal power in relation to fellow men and

himself. This in nut shell is the purpose of this story.

This story could not have remained unnoticed by Guru Gobind Singh, who evolved a system for the creation of guilt free conscience in man.

The Guru appears to have considerably modified this story from the Markendeya Puran. At places the Guru elucidated the symbolic meaning of certain words used, for example he used Rakat Bij and Sarnvat Bij for one and the same person. In Markendeya Puran the word 'Rakat Bij' only has been mentioned. The Guru has purposely ignored the portions in Markendeya Puran dealing with offering of sacrifices to the goddess. This Puran is said to be the literacy creation of the powerful religious movement of the Gupta Age.

APPENDIX 4

GURU GOBIND SINGH'S IDEAS ABOUT HIS PRENATAL LIFE

There is a general belief that Guru Gobind Singh in his previous life immediately preceding to his taking birth in 1666 A.D. was leading a life of an ascetic doing penances and meditation at Hemkunt Mountain, when God called for him and commanded him to take birth again as a successor Guru in the House of Guru Nanak. This idea is due to the lack of understanding of the symbolic language used by the Guru. It is most regrettable that the Sikhs have built a shrine in the memory of the Guru's previous life in that mountaineous region. This is not only opposed to the basic creed of Sikhism as preached by the Guru himself, but also is in contradiction to the account given in the text.

Let us examine the stanza occurring in Guru's Autobiography about his previous life analytically. At the onset the Guru declared that he would give the account of happenings that took place while he was in meditation. He did not say that his exalted position was as a result of the said meditation. The Guru in his own writings at numerous places stated that the ascetic life of regression was a perversion and a spiritual degeneration. The Five Symbols, Four Breaches of Khalsa Discipline and the initiation ceremony of Baptism of the Double Edged Sword signify the strong voice raised by the Guru against any type of ascetic practices. We would request the readers to refer to our book on Guru Gobind Singh's life for study of this aspect of Sikhism. The only time one has to be in solitude and self engrossed necessarily, is the embryonic state of life and is called 'Primary Narcissism' (Self Love). The Guru here described his foetal life in a most poetic and dramatic way. The Guru states, "*ab main apni katha bikhano, tap sadat jai bidh mohai aano*"—

Now I narrate my story and give the experiences of my meditations (during foetal life). He further states, "*hemkunt parbat hai jahan, sapat saring sobat hai tahan. sapat saring teh nam kahava, pand raj jeh jog kamava, teh ham adak tapasaya sadi, mahan kal kalka aradhi.*" Where there is Hemkunt Mountain (Cave of Ice), seven steeples are seen there. The place is known by the name of "Seven Steeples", and it is here that King Pandu was engaged in yogic meditation. Here I also made deep meditation and remembered God." The Guru defines his mother's womb by giving a simile of "Cave of Ice". As already stated that in dream analysis caves and solitary places are the symbolic of womb (uterus). The Guru describes that this cave of ice "Hemkunt" (womb) has seven steeples around it. He gives the anatomical details of the uterus, which is surrounded by two Fallopian Tubes leading to two ovaries on the top, urinary bladder in front of it, rectum behind it, Broad Ligament connecting it to the Peritoneal Wall, two urinary tubes on its either side. Uterus is situated in the pelvic cavity and the other seven organs surrounding it in this cavity have been mentioned as the steeples. He gave another simile from the mythical story of Mahabharata about King Pandu the details of which will be given hereunder. King Pandu in this story had sexual union with his wife in her womb. The Guru refers to his foetal state and states that he remembered God in that state. He further states, "*eh bidh karat tapasaya bhio, dwai tai ek roop havai gayo, tat mat mur alakh aradha, bho bidh jog sadhna sadha.*" The Guru now describes the type of meditation done by him in his foetal state, which led to complete union with God in company of his parents, who also remembered Him. The Guru clearly described that his state of solitude in womb was quite different from others. Normally the child in the womb is completely narcissistic, being self absorbed and gratifies his instinctual desires from within itself. There is no object love there and technically the child is in a state of self abuse. The Guru says that this was not so in his case, as his father and mother both remembered God and in their company he also remembered Him. Remembrance of God in holy association is the basic creed of Sikhism. This creed received emphasis to such an extent from Guru Gobind Singh that he declared that he was in holy association even in the womb. It is a proven fact that the foetus is profoundly influenced by the

mother during pregnancy by her mental states. According to Harry Joseph and Gordon Zero, "The tiny foetus moves considerably, often visibly. The foetus has other responses. The foetal heart beat may change following a loud noise, thumb sucking and hiccupping have been noted. While meaning of these observations is not fully known, they indicate that the unborn child is responsive." Precisely, the Guru apart from conveying the creed of holy association, wanted to express his indebtedness to his high and noble parentage. He clearly stated that in foetal state he was not in self love but was in holy association of his parents, in remembering God.

The next verse in the text is most important and is the key to the understanding of the whole idea of the Guru. He says, *"tin jo kari alakh ki seva, ta tai bhai parsan gur deva, tin prab jab ayas mohai dia, tab ham janam kaloo main lia."* "My parents served God with great devotion and as such He was pleased with them. God wanted that I should leave my secluded place and be in a wider association with the people. At His command I came forth and took birth in this Iron Age." This clearly shows that the Guru was nonexistent in physical form in this world before his birth at Patna. Had the Guru been at Hemkunt Mountain and talking to God there, then he could not have stated that then God sent him to this world in Iron Age. This point is further elaborated by the Guru, *"chit na bhio avan kai, chubi rahi surat prab charnan main, jiyon tiyon prab ham ko samjaye, ayam kai keh ahai lok pathayo."* "I had no mind to leave such a place (of comfort) but God persuaded me and thus saying sent me to this world." The question arises that if he was already in this world, why did he not climb down from the hills? They why he said that he had no desire to come to this world? If he could meditate on hills on his previous life, he could very well do so again and would have preached this doctrine. The answer is that the Guru was in the foetal state and was care free as all his needs were being met effortlessly. Absorption in objective love of God is the highest aim in Sikhism and that aim of the Guru was being fulfilled in his foetal state as he was not self absorbed but was in holy association, even in that state.

The belief that Guru Gobind Singh in his previous life was leading a life of an ascetic, doing penances and meditation at

Hemkunt Mountain is based on the faulty interpretation of the Guru's saying mentioned above *"Hemkunt Parbat hai jahan, sapat saring sobat hai tahan, sapat saring teh nam kahava, pand raj jeh jog kamava, teh ham adak tapasaia sadi, mahan kal kalka aradhi*—Where there is Hemkunt Mountain (Cave of Ice), seven steeples are seen there. The place is known by the name of "Seven Steeples", where King Pandu was engaged in yogic meditation. Here I also made deep meditation and remembered God."

'Mahabhartar' is a colossal epic poem, which gives in detail the political, social and religious life in the antiquities of the Hindu world. Throughout world history great men of culture have shown their creative nature by their capacity to speculate and imagine. Guru Gobind Singh's works also excel in this sphere.

An account of King Pandu's life is given in 'Sambhava Purva' of Mahabhartar. Vyasa, the celebrated author of Vedas, is also the author of this great epic. He was the son of the great sage Parasara and was connected with the families of Kauravas and Pandavas as will be described presently.

King Santanu married goddess Ganga. She gave birth to seven children and everytime she took each of child and cast it to river Ganga. The king could not raise any objection to her doings as he had pledged to her before the marriage that he would never stand in her ways. When the eighth child was born to her and she was about to throw into the river, the king could not bear any longer and told her to refrain from the murder of her innocent children. She did not kill the child but herself disappeared. It was this child who became to be known as Bhishma. Four years went by. One day as the king was wandering on the banks of river Yamuna, he saw a lovely maiden and was greatly attracted to her. She was river Yamuna in the form of fisherwoman. Her father a fisherman laid down the condition that the king could only marry his daughter if the child born of this maiden succeeded as the king. The king could not fulfill the condition as he had already got the son Bhishma. However, when Bhishma observed his father dejected, he went to the fisherman and pledged to him that he would never become the king and also he would not marry till his end and as such there would be no question of any one else succeeding to the king

except the offsprings of fisherman's daughter. In this way Yamuna (Satyavati) was married to King Santanu. Before her marriage to the king, Satyavati, in union with Rishi Parasara had a son named Vyasa, the composer of Mahabharata. She bore a son to king Santanu named Vichitravirya, who ascended to throne of his father after his death.

Vichitravirya married the two daughters of the king of Kasi—Amvika, and Amvalika. After seven years of the married life, the king died leaving the two queens without any children. Satyavati begged her step son Bhishma to marry her two daughters-in-law and raise up children for his dead step brother. But Bhishma could not agree to the proposal on account of his vow of celibacy. Satyavati then thought of her son Vyasa and asked him to meet the two widowed queens in order to continue the line of his deceased step brother. Soon after the monthly period of the princess Amvika was over, Satyavati purified her with baths and led her to the inner apartments and seating her upon a luxurious bed said : "Your husband had an elder brother. It is he who *tonight shall enter your womb*. Do not go sleep but wait for him" Amvika thought that she would be visited by Bhishma, but seeing Vyasa, the ugliest man, closed her eyes in fear. He embraced her, but not once during the embracing did she open her eyes and look at him. Amvika gave birth to a blind son, who became to be known as "Dhritarashtra".

Similarly, Vyasa visited the second widowed queen Amvalika. When Vyasa came to the bedroom she turned pale with fear. She gave birth to a son named "Pandu"—the Pale. Satyavati told Amvika to have another child by Vyasa, which she refused. She, however, sent her maid servant in her place. When Vyasa went into the room, the maid showed no fear. She pleased Vyasa in all respects. She was blessed in every way and bore a most intelligent son, who was named "Vidura". The story now revolves round these brothers "Dhritarashtra", "Pandu" and "Vidura" and their descendents.

"Dhritarashtra" was married to "Gandhari" who bore to him one hundred sons, the eldest was "Duryodhana"—Hard to conquer (the evil principle in human nature).

Among the "Yadavas" was a king named "Sura" who had a beautiful daughter named "Pritha" (Kunti). "Pritha" pleased the

priest "Durvasa", who gave her a "Mantra", whereby she could summon what god she wished to give her sons. The priest had the foreknowledge of her future husband Pandu's immature death. Kunti, while she was still a virgin, out of curiosity to test the validity of the "Mantra" invoked "Arka Vivaswat", the Sun God, who at once appeared before her. She became totally confused but Sun god would not leave her, embraced her and from the union she gave birth to a son "Karna" from one of her ears. Kunti, however, later was married to "Pandu", who had become king. In due course King Pandu married a second wife "Madri", the daughter of King Madra.

'Vidura' married the daughter of king Devaha, born of a 'Sudra' wife of the king. 'Vidura' himself was also born of a 'Sudra' mother.

King Pandu, one day, went to jungle for hunting. He saw a huge stag coupling with his doe. The King discharged five arrows from his bow, thus mortally wounded both the deer. They fell to the ground and the stag began to weep bitterly, like a man. The stag was actually not the deer but the son of a great Rishi and had been enjoying his wife in the form of a deer. He told Pandu that he was a wicked man. Pandu replied, "when kings go out to hunt deer they kill them as they do their enemies when chasing them. Even Rishis hunt deer and sacrifice them to the gods. Why do you reproach me?" The stag then said, "Virtuous kings do not attack their enemy when they are unprepared but first declare war. I do not blame you for killing deer, but to kill any creature in the act of copulation is a great sin. When male and female join together, it is agreeable to every creature; it is ordained by the gods, and is good for all. You should have waited till the act had been completed..... For this sin I shall curse you. So then, when you wish to have your wives, and you join with them, as soon as you do this, you will be deemed to have been killed and your wife shall follow you. As you have brought grief to me, while I was enjoying happiness, so shall the same happen to you". (This is the symbolic meaning of sexual intercourse i.e. to be killed. After the sexual act, there is a feeling of loss of strength, meaning thereby a sense of grief or pain after the act). So saying the deer died.

Pandu was greatly shocked. He bade his wives to go to his

people and tell them that he would turn himself an ascetic. But the wives begged him to allow them to stay with him. Pandu became an ascetic and disciple of "Sidhas" who resided in the forests. The 'Sidhas' and 'Rishis' in forests arranged to go on a pilgrimage. Pandu wanted to accompany them with his wives but the Rishis said, "On its heights are regions of perpetual snow, where neither animals, birds nor even trees can live; only the wind is there, and the Sidhas great Rishis (Womb). How can these princesses exist there?" As these wives could not copulate with Pandu, Pandu replied, "I have no sons, nor I am now in a position to create them. I owe debt to my ancestors. I wish to know if my wives may have children by others than myself? The Rishis gave their assent and foretold birth of wonderful children for him. Then Pandu told his wife Kunti to bear children for him from another man.

Kunti remembered of the "mantra" and invoked the God of Justice and through him he got a son named "Yudhishtra". Kunti after some time invoked the God of Wind and through him got a son named "Bhima". Next she invoked God Indra and gave birth to a son named "Arjuna".

"Madri" the second wife of King Pandu then expressed desire to bear children. Pandu asked Kunti to help Madri in this respect. Kunti told Madri to think of the gods through whom she wanted to have children and she would arrange for this. Madri thought of twin Aswins. They were invoked by Kunti and came to Madri and by them she had twin sons, "Nakula" and "Sahadeva". In this way the five sons (Pandu brothers) were born to King Pandu.

"When Pandu saw his five handsome sons growing up in the forest on the slopes of the mountain, he felt his sexual force returning, and one day, accompanied by Madri, he went out to wander in the woods in the garden of Sapat Sringa. It was the time of spring, the season that causes unrest in all born creatures. Flowers bloomed everywhere filling the woods with gentle perfume and the pools were full of lotus blossoms. Pandu in the midst of all this sat down, to rest with the youthful mortal, and his desire for her flared up like a forest fire. Unable to restrain himself, he put his arms around her, while she knowing that his death would be the result, endeavoured to restrain him. But

intoxicated with desire, and as if he wished to put an end to his life, he united himself to her, and no sooner was this done than his life left him, in accordance with the Rishi's curse." When the body of King Pandu was cremated, Madri also jumped into the fire.

The word "yog" means "union". What type of yoga did King Pandu have? It was a sexual union with his wife—a union in the womb of his wife. During the gestation period, the baby grows in the womb, where prior to its existence its father had the union there. The Guru in 'Bichitar Natak' refers to King Pandu's place of union and states that there (in mother's womb) he had his union with God in the company of his holy mother and father.

It will be observed that in the above account womb has been described as a place "on its height are regions of perpetual snow, where neither animals and birds nor even trees can live; only the wind is there, and the Sidhas great Rishis." The Guru also described it as the "Hemkunt Mountain" (Cave in Snow-covered Mountain). Dr. Nandor Fodor in his book 'New Approaches to Dream Interpretation' (page 116) has given the following dream in respect of "The Mountain of Birth".

"I am talking to a friend in a boastful way of former feats. "Do you see that mountain there? We used to climb up to the top and hike around up there where the clouds are." Then I am coasting down hill on a sleigh and have difficulties because the snow does not cover the road completely. There are stretches of road bare of snow. Suddenly a great, lumbering grizzly bear comes up from the left toward me. I am very frightened and as I feel I cannot pass it with the sleigh owing to poor snow conditions, I start over the slope to my left, willing to risk my limbs in a steep ride that may land me in a gully in order to get away from the bear; but I do not have enough time to move in either direction, and it seems that I have climbed a tree."

"Climbing to the top of a mountain and enjoying his stay high up in the clouds was a recurrent dream with this patient. He did not realise that the dream was a fantasy of returning into the uterus (womb). The mountain top in a sea of clouds is an island; just like an island is a mountain submerged in the sea. The island is a universal symbol of the unborn child in the amniotic fluid. The fetus is a living island. The dreamer's boast

of former feats (not based on actual experiences) is his way of basking in the glory of the past, in the memory of prenatal bliss. The sleigh ride down hill is a dynamic representation of the journey down the uterine canal, the danger of the fall in birth being represented by the gully, its difficulties by the insufficient snow over the ground, and its terror by the bear. The snow, because of its coldness, is often used in dreams for discomfort and fear. Its insufficiency over part of the road is a cumulative emphasis on the danger of descent....."

The above accounts clearly prove that Guru Gobind Singh referred to his prenatal existence in his mother's womb.

Could by any stretch of imagination be said that the Guru, who prescribed wearing of unshorn and unmatted hair (matted lice inhabited mass of hair in ascetics is a condition worse than shorning of hair), objective love of God and objective living, a feeling of independent living and thinking (an ascetic is ever dependent on others for his bodily needs—no one can sustain his body without fulfilling its needs) and engagement in activity as the essential features for a truly religious life, should have stated that he himself reached the spiritual height by resorting to ascetic practices?

APPENDIX 5

**UNSHORN HAIR—A SOURCE OF
ACTIVITY**

The happiness of garden of Eden (womb) is wrecked, when on birth man has to face frustrations of his desires and wishes. It is this illusion which takes the man away from Nature. When God's grace dawns upon the man, he begins to understand himself to lead a meaningful life. There are two ways of knowing—one is knowledge from inside and the other from outside. Our experiences begin to show what is good and bad for us and we can also derive benefit from the experiences of those who are wiser than us. In order to profit from others' experiences, the need for belief is fundamental and if this is lacking, it leads to complete ruin of the man. No one today is free from the mental conflicts. Neurotic symptoms of varying severity are the price we are paying for the stress of life problems and the void in us for lack of the aim of life. The comforts of the material things are transitory. According to Guru Tegh Bahadur, "The man who devotes all his energies to amassing money is dismayed, when money becomes a source of his unending troubles. Such a man has estranged himself from others for his selfish needs and now the people no longer sympathise him." The penalty of egoism is ultimate loneliness and ruin. It is therefore high time we lead an objective life and listen to the words of the sages and the great benefactors of humanity, who showed us the path to lead a noble life.

The story of Samson, one of the most fascinating in the Old Testament of the Bible, teaches us the spiritual values of wearing unshorn hair. A portion of the story tells us that Samson went to Gaaza and there he saw a harlot and he went in to her. The Gazites were told, "Samson has come here", and they surrounded the place and waited for him during whole of the

night at the gate of the city. They kept quiet during the night and decided to kill him as soon as there was day light. But Samson stayed there till midnight and thereafter he took hold of the doors of the gate of the city and the two posts and pulled them up, bar and all, and put them on his shoulders and carried them to the top of the hill that is before Hebron.

After this he loved a woman in the valley of Sorak, whose name was Delilah. The lords of Philistines came to her and said to her, "Entice him, and see wherein his great strength lies, and by what means we may over power him, that we may bind him to subdue him; and we will each give you eleven hundred pieces of silver." Delilah then said to Samson, "Please tell me wherein your great strength lies, and how you might be bound, that one could subdue you." And Samson said to her, "If they bind me with seven fresh bowstrings, which have not been dried, then I shall become weak, and be like any other man." Then the lords of Philistines brought her seven fresh bowstrings which had not been dried, and she bound him with them. Now she had men lying in wait in an inner chamber. And she said to him, "Philistines are upon you, Samson." But he snapped the bowstrings, as a string of tow snaps it touched the fire. So the secret of his strength was not known.

Delilah then said to Samson, "Behold, you have mocked me, and told me lies; please tell me how you might be bound." He said to her, "If they bind me with new ropes that have not been used, then I shall become weak, and be like any other man". So Delilah took new ropes and bound him with them, and said to him, "Philistines are upon you, Samson." The men there waited in the inner chamber. But he snapped the ropes off his arms like a thread.

And Delilah said to Samson, "until now you have mocked me, and told me lies; tell me how you might be bound". And he said to her, "If you wear the seven locks of my head with the web and make it tight with the pin, then I shall become weak, and be like any other man." So while he slept, Delilah took the seven locks of his head and wore them into the web. And she made them tight with the pin, and said to him, "Philistines are upon you, Samson." But he woke from his sleep and pulled away the pin, the loom and the web.

She then said to him, "How can you say, 'I love you', when your heart is not with me? You have mocked me these three times, and you have not told me wherein your great strength lies." And when she pressed him hard with her words day after day and urged him, his soul was vexed to death. And he told her all his mind and said to her, "A razor has never come upon my head, for I have been a Nazirite to God from my mother's womb. If I be shaved, then my strength will leave me, and I shall become weak and be like any other man".

When Delilah saw that he had told her all his mind, she sent and called the lords of Philistines, saying, "come up this once, for he had told me all his mind." Then the lords of Philistines came upto her, and brought the money in their hands. She made him sleep upon her knees; and she called a man, and had him shaved of the seven locks of his head. Then she began to torment him, and his strength left him. And she said, "Philistines are upon you, Samson." And he awoke from his sleep and said, "I will go out as at other times, and shake myself free." And he did not *know that the Lord had left him*. And Philistines seized him and gouged out his eyes and brought him down to Gaza, and bound him with bronze fetters; and he ground at the mill in the prison. But the hair of his head began to grow again after it had been shaved.

Now the Lords of Philistines gathered to offer a great sacrifice to Dragon—their God, and to rejoice, for they said, Our God has given Samson, our enemy into our hand". And when the people saw him, they praised their Gods, for they said, "Our God has given our enemy into our hand, the ravager of our country, who has slain many of us." And when their hearts were merry, they said, "Call Samson, that he may make sport of us." So they called Samson out of the prison, and he made sport before them. They made him stand between the pillars; and Samson said to the lad who held him by the hand, "Let me feel the pillars on which the house rests, that I may lean against them." Now the house was full of men and women; all the lords of Philistines were there, and on the roof there were about three thousand men and women, who looked on as Samson made sport.

Then Samson called to the Lord and said, "O Lord, God,

remember me, I pray thee, and strengthen me, I pray Thee, only this once, O God, that I may be avenged upon Philistines for one of my two eyes." And Samson grasped the two middle pillars upon which the house rested. and he leaned his weight upon *them*, his right hand on the one and his left hand on the other. And Samson said, "Let me die with Philistines." Then he bowed with all his might; and the house fell upon the lords and upon all the people that were in it. So the dead whom he slew at his death were more than those whom he had slain during his life. Then his brothers and all his family came down and took him and brought him up and buried him between Zorab and Eshtal in the tomb of Manoah, his father. He had judged Israel twenty years.

Judges—16

Hair are linked with virility and sexual potency since the time man was brought into existence. As sin was associated with the sex, measures began to be taken to reduce the sexual potency in human beings. In Christian religion the priests receive the tonsure (shaving of the head) and nuns have their hair shorn, as a part of the ceremony of taking final vows. The worshippers of the Syrian goddess Astorte, when they enter the shrine of the goddess were obliged to undergo a ritual of shaving of the head. The worshippers of the goddess were not content to make a vow of chastity, they castrated themselves.

We hear of many a saga of love, one of which relates to the love affair of Prince Dara Shukho, the eldest son of Emperor Shah Jehan with a professional dancing girl Ranadil. It so happened that Dara, a patron of dance and music was captivated by the dazzling beauty of the voluptuous charm of the dancing girl and ultimately married her. Few years later, Dara's younger brother Aurangzeb raised a rebellion, killed Dara, incarcerated his father Shah Jehan and took possession of the throne of Delhi. In accordance with the custom widespread at the time by which a victor was entitled to help himself to the widows of the deceased brother; Aurangzeb, after he had tracked down Dara in 1659 A.D., demanded the surrender of Udaipuri Bai and Ranadil. While Udaipuri offered no resistance to the change of masters, guileless Ranadil sent word to enquire why and how she had aroused Aurangzeb's desire. Aurangzeb sent the reply to the

effect that his heart had been caught in the silken net of her hair. Shaving her head of the mass of dark lustrous tresses, she sent them to the emperor with a note that the beauty he had coveted was his; as for herself she longed to live a life of a recluse. Thereafter there was no charm left in Ranadil. She became a hermit and shortly thereafter pined away to death.

According to the Bhagvad Puran when Lord Krishna made princess Rukmani flee with him from her father's place, prince Rukmin, brother to the princess, was greatly enraged. There was a severe fight between Krishna and Rukmin. Rukmin was overpowered and was about to be cut into pieces when his sister Rukmani interceded on his behalf for mercy. Krishna got his head shaved, thus deprived him of all his life-giving powers, and let him off.

There is abundance of anthropological evidence to show that hair-behaviour is intimately linked with sex virility and potentiability in human beings. There are numerous legends of antiquity of primitive peoples which lend confirmation to this idea. It is the practice amongst various peoples to completely shave off the hair of scalp and face to mourn the loss of their dear ones. This is of interest as being in keeping with the unconscious equation—loss of the loved person—loss of the self—death feelings—castration or impotency—removal of hair. In dreams the removal of a person's hair or beard is a common symbol for castration of that person. Preservation of virginity is equated with the uncut hair and the sacrifice of hairs equated with the surrender of genitals. Instances are there that mothers desire their sons to be identical with them and the sons thus placating them by a symbolic genital surrender in the form of hair. Long hair is a symbol of royalty and potency—"The Caesors, the most illustrious family of the Julian house, took their name from their long hair (Caesaries), which was probably in those early days as it was amongst the Franks long afterwards, a symbol of royalty." (Frazer, the Golden Bough, Book II, Vol. II).

Havelock Ellis declares that hair is sexually the most generally noted part of the feminine body after the eyes, and this apparently for good reasons for he establishes a connection between the qualities of the hair and the potency or sexual virility

of the individual. Thus : "of all physical vitality, vigour of the hair of system has most frequently perhaps been regarded as the index of vigorous sexuality. In this matter modern medical observations are at one with popular belief and ancient physiognomical assertions. The negative test of castration and the positive test of puberty point in the same direction.

It is at puberty that all the hair of the body except that on the head, begins to develop, indeed the very word "puberty" has reference to this growth as the most obvious sign of the whole process; when castration takes place at an early age all this development of pubescent hair is arrested. When the primary sexual organs are undeveloped the sexual hair is also undeveloped, as in a case recorded by Plant, of a girl with rudimentary uterus and ovaries who had little or no auxiliary and pubic hair although the hair to the head was long and strong."

Darkness or Blackness of the hair is not without significance, as pigmentation is related to the sexual development as well as to the actual sexual centres. Havelock Ellis tells us that the degree of pigmentation is clearly correlated with sexual vigour and that at puberty as well as at pregnancy there is a general tendency to changes in pigmentation.

Sexual act has generally been treated as a moral, base and dirty. In the puritanical and celibate religious orders, monks and nuns and widows are required to shave their heads apparently in the endeavour to achieve a sexuality. The ascetics simply ignore altogether the very existence of their hair (as they try to ignore their genital organs). It grows into a matted lice inhabited mass and may almost be as much a source of unrelenting torment as their neglected genital organ.

There is a normal concern or anxiety about the hair becoming thin or falling out, alopecia, or becoming grey. These are the displacements of castration anxiety. The physiological details of the hair have most ably been given by Dr. Chanda Singh. As such these details and also the pathological effect of shaving, shingling and removing hair on the skin will not be repeated here.

In the succeeding section of this paper, we shall examine the behavioural changes in man as a result of cutting of the hair.

APPENDIX 6

UNSHORN HAIR

(Its relation to war and peace.)

"Unnatural deeds, do breed unnatural troubles : infected minds.

To their deaf pillows will discharge their secrets. More needs she the divine than the physician."

(Shakespeare—*Macbeth* V-1).

We have in the preceding paper discussed the effect of shaving the hair. It leads to the gradual and slow destruction of man's potential and sexual virility. It can be termed as chronic castration suicide, or chronic self destruction. Why do people do this and what is its effect on their behaviour, will be discussed presently.

The whole world is set on fire with wide spread unrest and violence. Eradication of violence in man's behaviour and maintenance of peace is too big a subject and equally vast are the measures taken by the Sikh Gurus in this respect. We shall however, in this paper have a limited discussion on this vital subject in relation to wearing of the unshorn hair.

There are so many temptations which the flesh is heir to. As sex is inextricably woven in these temptations, religions began to advocate and preach for diminishing of the sexual potency. Celibacy and abstention from sexual pleasure began to be considered as highly meritorious act. Shorning of hair, circumcision and ascetic practices of doing penances and making austerities were greatly encouraged.

The destructive instinct lies in man right from the time of birth. This instinct makes it appearance by the aggressiveness of the child accompanied by the rage. The child imbibes against

other members of the family and his furiousness over his frustrations caused due to deprivation of his needs such as nursing, is of frequent occurrence. The child wants to destroy all those who cause pain to him. At the same time he develops feelings of resentment and of fear—fear of retaliation and of other consequences. The net result is the wish to eliminate the sources of his deprivations, the object of fear. If the destructive impulses or the wish to kill, whether directed outward or inward towards the self are sufficiently neutralised as to disappear completely by our positive feelings of love and friendliness, the result is no longer destruction or murder, but one of creativeness. In this sense, the sexual act, is an act of procreation and the polar antithesis of murder. In this apparent act of aggressiveness, love and friendliness preponderate and bring to life new activity. It is, therefore, in symbolic language the act of coitus is depicted by "killing". As all living bodies are endowed with an aggressive instinct, these aggressive energies are to be absorbed by love and channelising them in useful and creative directions. Work means a fight against something, an attack on the environment or the problem to solve it. Guru Gobind Singh in one of his sayings has beautifully described the philosophy of life. He says, "Blessed is he in this world, who is endowed with Divine Love and is ever up against his enemies (instinctual)—*dhan jio teh ko jag main, mukh tai har, chit main yudh bichara*".

The Guru exhorts the people to engage themselves in the creative work. Greatest emphasis has been given on this aspect of life in Sikh scriptures. The Baptismal ceremony symbolises the act of new birth and creativity. On the other hand, if the positive feelings of love and friendliness are not sufficiently strong to neutralise the destructive tendencies, the behavioural results in man are of varying degrees according to the strength of the positive feelings—one may have feelings of depression, changes in moods, harshness in behaviour, taking of interest in teasing others and feeling pleasure in seeing the things destroyed or actually engages himself in destroying others or the self. The destructive instinct is invariably blended the life instinct, and the latter has an essential part of the erotic instinct. So in all our aggressive acts whether towards others or against the self, there is an erotic pleasure felt in the torture. It is said that to those we love most—we hurt; and those we most hurt—we love. Ther

is a strange affinity between pleasure and pain. The perversity of human nature have shown without any shadow of doubt the intimate relationship between physical pain and sexual pleasure. So much so that the man has corrupted the religion and has divined the body-mind attitude towards infliction of pain on others and reception of pain from others. The pain can reach a peak and pitch of agony that it becomes pleasure. This pleasure is felt in the erogenous zones of the body both by men and women. We begin to experience sexual pleasure from pain and in perverse conditions this becomes a compulsive habit and we begin to seek avenues to inflict pain on others or self. It is most dangerous thing for an individual to develop a compulsion of deliberately inflicting sexological pain upon himself. It becomes a far greater menace to society when this individual realises that he can give this strange pleasure to others. Sadists who inflict pain on others also derive sexual pleasure in this act. They get full sexual satisfaction, including organism. There is the affinity between masochism (self inflicted pain) and Sadism (inflicting pain on others) and the state of mind is known as sadomasochism. In pursuit of this urge the ascetics inflict tortures upon themselves without apparently suffering. Ample proofs of the sadistic and masochistic heights to which 'saints' and 'sinners' could rise are found in the history of man.

"Macarins, in order to escape the temptation of fornication, placed himself entirely naked in a swamp and allowed himself to be tormented by mosquitoes until he looked like a leper and could be recognised only by his voice."

Benediet of Nonsia danced around the thorn hedges and Evagrivs Poticus allowed his flesh to freeze during a whole night spent in a fountain in the winter time. Such examples can be quoted without an end. Heilborn says : "who can mistake in these asceticisms which form not by far the most ugly effects of miscarried sexual repressions within the Catholic piety, the victory of masochistic instincts, the intoxicating, voluptuous pleasure from maltreatment of one's own person? Nietzsche rightly names certain forms of asceticism 'a holy form of debauchery'.

Many a time, the dammed up libido has broken out in religion as active cruelty. What person who knows even a little of the psychology of the sexual life, will deny that the Spanish

Inquisitor, Petrus Arbues. Canonized in 1867, and the whole great army of similar pious monsters, fell into the snares of Sadism and in deluded zeal of God, performed only the work of the flesh, of ill treated sexuality."

(Dr. Gilbert Oakley—*History of the Rod*).

We may here point out the various encounters of Guru Nanak with the ascetics especially the 'Yogis' depicting their Sado-masochistic perversions. Dr. Gilbert Oakley has further mentioned about the sexual perversion of the ascetics in Middle Ages : "Most religious orders of those days punished their members by flagellation and the sufferers welcomed this punishment and looked upon it as just.

Self flagellation was prevalent, the excuse being that the individual was doing penance for imagined 'sins' committed within the rules and disciplines of the religious order to which they belonged.

In truth—the self imposed flagellation were escape routes to sexual sensation brought about by errant frustration and repression. Monks and nuns would retire to the privacy of their cells and there flag themselves with whips until they collapsed in an ecstasy of 'devotion'.

The 'devotion'—it is obvious was not aimed at the Almighty but at the personal pleasure to be experienced by blending pain with sexual organism.

Monks would flag nuns. Nuns would flag monks—both parties nearly or completely naked.

All this—in the name of piety.

A monk and a nun, indulging in this form of penance for their 'sins' would be, in actual fact, indulging in a type of sexual intercourse the one with the other. It is reprehensible that children at school today are taught about the virtues of these 'holy' ones and see these as an example of the holy way of life.

Mass flagellations in monasteries and nunneries were regularly reoccurring ceremonies—in which the assembled monks watched their children being flagged, or, worse still, watched nuns being flagged—and vice versa....

Monks invited nuns to their cells after having heard their

sins in the confessional. The nuns should do penance by submitting to the whip held and wielded by the monk confessor. It does not need such imagination to realise how very much the father-confessors enjoyed levying penances of this nature upon these nuns—ordering them to half strip or to completely strip in the name of the Lord.

And what masochistic pleasure must these repressed, frustrated, unworldly nuns have enjoyed at the hands of the masterful monks and how they must have 'sinned' time and time again, and confessed, for the sheer joy of once again submitting to their penance."

Clearly humanity is addicted to the delights of suffering blended with sexual satisfaction. The behavioural attitude is discernible in all walks of life. The domineering sadists take pleasure in inflicting injury on masochists, who willingly submit to their whims and derive pleasure out of their sufferings. Even the married men and women in their sexual relations with their mates behave abnormally. In such cases it may be a simple 'Love bite' or actual flogging in the marriage bed. Whipping may continue till orgasm is achieved.

Shorning of hair is an act of castration to achieve a sexuality. The inferiority thus caused has to be compensated by sado-masochistic strivings stated above. The vicious circle of diminishing potency—inferiority feeling sado-masochistic compensatory acts proceed endlessly. The principal motive force in life is always the striving for superiority and power. Masculinity is regarded as synonymous with superiority. The fundamental human wish is to be a complete man, superior in all respects. Those who lack in this potential strive to compensate for it by an exaggeration of what is called masculine behaviour.

The universal striving for superiority is essentially a compensation for the basic feeling of inferiority and insecurity. Superiority is achieved as reaction to weakness. With a view to hiding one's own weaknesses, he overacts and makes show of himself. He tries to prove that he is superior while his inner self tells him that he is not. In Sikh parlance this extra activity and over compensation is described as "homai" (egoism) the root cause of all evils and aggressions. It is only the empty vessel which makes much noise. A sexually weak person is always a nuisance

for he is always on the look out to prove his potentiality. The only cause of sex promiscuity is the sexual weakness. The sexual weak persons are invariably drug addicts in order to boost up their weakness to extra sexual potency. If we carefully study the Four Breaches of the Khalsa Discipline, we will clearly observe that the Gurus wanted to eradicate all feelings of inferiority and weakness in human beings, which is the cause of all evils. In this connection readers are requested to refer to the details given in our Book on 'Guru Gobind Singh—Life History, Missions and Significance of Five Symbols and Four Breaches of Khalsa Discipline.'

As already analysed by us, a masochist castrises himself by surrendering his potentiality. The death instinctual force in him proportionally increases over the life force, as its essential component (potentiality) has been surrendered. The masochist is, therefore, badly in need of love and sympathy from others. He inflicts injuries after injuries on himself to attract others' attention to pity and sympathise with him. This is one of the objective of the religious masochists as well to obtain recognition of their piety and receive their admiration. The second objective is vicarious aggression against whom love is demanded. Where use of direct force does not succeed, the passive sufferings inflicted on self for a specific purpose cause embarrassment to the opponent. The genesis of masochism, therefore, is: "Look how miserable I am; please love me"—"You don't love me enough, you treat me badly"—"You must love me, I shall force you to; or else I am going to annoy you." The masochistic torturing complaint, provocation and suffering all explain themselves on the basis of frustration, fantasised or actual, of a demand for love, which is excessive and cannot be gratified. A masochistic person is always in demand of love and self appreciation. Invariably when we pay a visit to a sick person, he greets us with tears in his eyes, pathetically yearning for our love and sympathy. If he is not satisfied with the amount of sympathy we could give, he becomes all the more mentally sick to attract more of our sympathy. He thus creates a state of malignancy in him. Anxiety always haunts him for the danger for the loss of love. Complaints are disguised for demand for love and the provocation is an attempt to force love. The person is engulfed in such a neurosis that he is unsuccessful to liberate himself of

the anxiety and unpleasure. His failure to remove his anxiety is due to not lessening of his inner tension caused by his death feelings—the love the love he demands from environment is not forthcoming. The state of anxiety in him therefore remains. The reason for not getting the love from the environment is that he demands it in the form of provocation and spite. In this way the fear of losing love is increased. similarly, the guilt feeling, instead of being decreased, increases. because he is torturing others. The more he tries to get the required love to remove his anxiety, the more he increases his sufferings.

The hunger strikes and other passive sufferings on mass scale to achieve objectives are aggressive in intent, being of masochistic character and are childish ways of expression of one's resentment and a forceful demand of the love object. The Sikh Gurus never imposed their concept of life on others or interfered in others beliefs. The act of rebellion whether passive or violent is an immature concept of life, which leads to crime and illness. This way was never adopted by the Gurus, as persons endowed with a rich instinctual life know how to adjust with the reality without sacrificing their essentials. The Gurus faced the hazards of life with courage without bearing hate and aggressive tendencies against any one. They by their personal example evolved a healthy society. The men in authority felt sore to see the life of freedom, liberty and equality being preached and practised by the Gurus. It were these rulers and the men in authority who made unprovoked attacks on the Gurus to annihilate them. The Gurus remained steadfast to their principles not withstanding the heaviest of odds against them. When they saw that the rulers were persistently aggressive against them, the Gurus devised ways to resist these onslaughts for their self preservation as the situation demanded. It was the responsibility of the state to guarantee the social security of the people. But here was the case that the State began to annihilate its people. The Gurus never complained or depended on any extraneous agency. They created spirit of self reliance in Sikhs for their Self preservation.

As shorning of hair brings about decrease in masculine potency and womanish appearance in man, this therefore creates an imbalance in the sexual behaviour. The natural heterosexual

attraction towards the opposite sex diminishes due to repudiation of one's own sex and more identification with the opposite sex. The men thus are attracted towards their fellow men only and derive homosexual pleasure in their company. Similarly, the women with bobbed hair and who dress themselves in masculine fashion repudiate their femininity, also develop homosexual attraction towards other women. It is not the scope of this paper to describe the ill effects of homosexual indulgence in detail. It may only be stated that one of the major characteristics of a homosexual person is the formation of pathological revengeful violent character. The revenge motive is in inverse proportion to the strength and productiveness of a group or of an individual. The impotent and the weak person has only one avenue left to restore his shattered self respect i.e. to take the revenge. On the other hand who lives productively and spends his energies in useful pursuits, feels no injury to his self respect and therefore has no necessity to take revenge.

Homosexuals are always demanding to be loved and have no such giving capacity. They are extremely narcissistic for often they can love only those who seem like themselves. The essential character of such persons "paranoia"—delusions of persecution—they are extremely revengeful and rebellious. They have no tolerance and the spirit of accommodation.

It is, however, true that the effect of castrative measures adopted including shorning of hair is very subtle and benign that no notice is taken of. But in accumulated and malignant form it does become pathological and the syndrome of decay appears as the quintessence of evil and the root of the most vicious destructiveness and inhumanity.

The impotency in a person does produce compensatory violence as a substitute for productive activity. What happens in such cases is that the person cannot live with his inner feelings of inferiority passively. He is driven to make his imprint on the world by enforcing his self on others. If he cannot prove himself useful in productive works, the sense of inferiority haunts him and turns into anxiety. This suffering is due to the inner weakness which has disturbed the equilibrium. One way is to submit to and to identify with others having power. By this symbolic participation in another person's wife, man has the illusion of acting. The other

way is that he should destroy others who are powerful and capable of doing creative work, thus to equalise himself with others. It is in this way sado-masochistic character is formed. It is inherent in man to create and to transcend his status as a creature. Similarly, to destroy life is also a means to transcend it and to escape the unbearable suffering of complete passivity. The drives or the instincts in man do not allow him to keep silent. In the first stanza of the 'Japji', Guru Nanak clearly states that the self cannot be silenced, however, efforts do we make to do this.

The weak person lacks the qualities required for creativity. Again in 'Japji', Guru Nanak says that without these qualities of creativity, no one can aspire for a higher spiritual life (*bin gun kitai bhagat na hoai*). The weak person has to acquire only one quality to transcend from his captivity that is, to destroy by the use of force. Such a man can transcend life by destroying it in others or in himself. He thus takes revenge on life by destruction. The man who cannot create wants to destroy, for he wants to transcend himself from being merely a creature. According to Camus, "I live, I kill, I exercise the rapturous power of a destroyer, compared with which the power of a creator is merest child's play." This is the voice of a cripple and an impotent person to whom life has denied the capacity for any positive expression of his powers.

The compensatory violence as described above is closely allied to sadism, where a person derives sensual pleasure in inflicting injury and gets absolute control over a living being, animal or man. The essential impulse is to have a complete mastery over another person, to make him a helpless object of our will, to become his lord and to do with him as one pleases. In order to establish our supremacy, we humiliate and enslave others and derive pleasure when they surrender to us. The object is to completely destroy others' freedom and make them from animate to inanimate things. The internally weak persons, in need of compensatory strength, become sadists and it is their strong wish to live by making their existence felt. It is their revolt of life against its being crippled. The weak person is a human being and cannot keep silent to his own inadequacies. If he cannot compensate his weakness by his own creativity, he is bound to destroy life. When his outwardly directed aggressive

tendencies reach the saturation point and he is overpowered by others, then he turns his destructive energies towards himself. In this manner the vicious circle of sado-masochistic aggression continues unabated.

The cure for compensatory destructiveness lies in two ways—by putting an end to the measures which create weakness and secondly by developing the creative potential to enable man to make productive use of his human powers. If man listens to the voice of sages and refuses to be crippled by various religious practices of castrating himself and addiction to various other vices, it shall only then he will cease to be a destroyer and a sadist. Be it remembered, however, that compensatory violence, is never for self preservation or in the service of life, but, is only a pathological substitute of life. Compensatory violence does only one service to the crippled man, that for the time being it boosts his ego and allows him to live, as one can only live if his basic need to transcend himself is satisfied.

All criminals and sadists are basically cowards and by their compensatory violence are impulsive. An insight into the blandness and childishness of sadistic murderous minds is given in their own words in the various trial proceedings. The impulse to murder or kill is always linked with sex—the exciting cause for a murder may, however, camouflage the inherent sex weakness and a strong desire sex pleasure from the outrages.

The cruelty component of the sex perversions in man is reflected in many types of outrages, race and communal riots, civil wars, domineering and overbearing behaviour and in other countless forms. Masochistic suicides are observed in ascetic and other religious sacrificial practices, men burning themselves in public places, performing hunger strikes, self mutilation practices and so on.

It is hoped that by now it would have been made quite clear to the readers the importance of wearing unshorn hair in relation to the character building especially with regard to man's aggressive tendencies. None else assertion could be more fantastic than to say that wearing of unshorn hair was introduced by Guru Gobind Singh with a view to giving a label to the newly formed community or he had to prepare his men for warfare. The Adi Guru Granth Sahib abounds in description of sado-

masochistic perversions and the necessity to lead a life of freedom from the instinctual enslavement. We are afraid that this paper would become unwieldy and unduly enlarged if we are to discuss the teachings in Adi Guru Granth Sahib especially in Japji; Sukhmani, Sidh Gosht, Asa-di-Var and various other compositions. However, the fact must be borne in mind that the whole of Sikh Gurus' history revolves round this idea of Guru Tegh Bahadur that "I neither give awe to anyone nor do I accept any fear from any quarter," that is freedom from all sado-masochistic perversions—and one of the major causes for such perversions is the shorning of hair.

There is today much talk about maintenance of peace but all without understanding the basic causes of disease "aggression". Disarmament will not solve the problem unless the aggression is removed from the heart of man. Will the Sikhs penetrate into this vital problem and make use of the wealth of knowledge the Gurus gave us and take the leadership of the world in showing to others the true path to peace?

However, a pertinent question has been raised as to what are the achievements of the Sikhs who by religious injunction wear unshorn hair. It is admitted that the Sikhs after the Ascension of Guru Gobind Singh in 1708 A.D. have not distinguished themselves in any type of creative work. Rather during the past one century they have proved themselves to be inferior to others in this regard. The reason for this degeneration is the complete lack of understanding of the Gurus' teachings by all ranks and extremely excessive indulgence in sado-masochistic practices in various forms. Their sick mind always yearns for chaos and destruction and death—a state of 'Necrophilia' is widespread in them today, being the power seekers.

APPENDIX 7

MEANING OF 'USE OF FORCE' IN GURU GOBIND SINGH'S WRITINGS.

References to the martial attributes of God, such as the Destroyer of evil doers—prab dokhis, asuras, melachas, adharmis and a-Sikhs occur frequently in Guru Gobind Singh's writings. In 'Kabio Vac Benti, Chaupai', The Guru says—

"O Lord, destroy all my enemies; Take me under thy wings,
May my family, including Sikhs and Servers be ever safe
and comfortable under Thy protection.

O Lord, Thou protect me Thyself;

And kill all my enemies this very day".

The Guru described the purpose of his coming to this world in his Autobiography thus—

"For this purpose I was born, And this let all the virtuous
understand;

To advance righteousness, And to emancipate the good,
And destroy all evil doers root and branch."

The Guru in the Autobiography describes how he had attained complete unity with God, Who directed him to go forth into the world and spread righteousness. God is said to have made a mention of the earlier Prophets (Avtaras) and expressed His dissatisfaction of their performance. (The Guru took pains to render the biographical sketches of the earlier Prophets into Hindi from the original Sanskrit scriptures). The Guru makes a categorical statement about these Prophets, "All the previous were absorbed in self love only. They did not kill any of those who were inimical to God (prabh dokhi koi na bidhara) and did not show the righteous path to the people (dharam karam kai rah no dara)." It would be worthy of note that in many an ancient

scriptures details of numerous battles and wars between gods and wars between gods and demons are given—In 'Krishna Avtar' alone names of over 150 Titans, against whom Lord Krishna fought are given. Then what is the meaning of the Guru's emphatic statement that the previous Prophets did not kill the evil doers and also did not show the righteous path and that he (Guru) had come to extirpate the evil doers?

According to the Sikh teachings the evil doers (our emotional conflicts arising from morbid instinctual fixations) can be annihilated by Divine Love alone :

"These five (impulses) trouble me much;

How can these be annihilated?

Discharge the sharp arrows of Divine Love;

Thus shall the most powerful evil doers be extirpated by the Grace of the Guru".

(Phune : Guru Arjun)

"Transformation of self love to objective love is our armour; And humble love for all is our sole weapon of offence : Before men so well armed as we, no evil person can make a successful stand. (Guru Arjun).

"Hear ye all people'

I have been blessed with Divine Love.

I have thus been able to annihilate the evil persons and attained victory over them.

The Guru has very graciously interceded and hath helped me in this Divine Love."

(Suhi : Guru Arjun)

Love is the only weapon by which we can make conquest of ourselves and the world at large. Use of brutal force for awarding punishment on any count or inflicting injuries in retaliation or to avenge the wrongs done to us, does not, in any way, solve the problems. Use of force provokes a chain reaction, disrupting the harmonious balance of emotions and our mind and makes the things worse confounded.

The famous battle of Mahabharata took place on account of Daryodhana's refusal to give five villages to the Pandava

brothers. Arjuna, out of his regard for his kith and kins that were there in armies of both the sides, hesitated to take to arms. Lord Krishna induced Arjuna to shake off cowardice and to fight for his rights. Kansa was killed by Lord Krishna as a retaliatory measure to avenge the wrongs done by the former to the latter's parents. Kansa's wife with the aid of her father Jarasandh waged war against Lord Krishna. Similarly, Lord Rama's attack on Ravana was a chain reaction of the mutual animosity.

Children grow up and adjust themselves to their environments responding to the requirements of the adults on whom they are dependent. Children conform, voluntarily, out of regard and respect for their elders, to their requirements in order that the elders may take appreciative interest in them. This internalised sense of socially accepted rules we call conscience. It may be pointed out that the fear of retaliation in children cannot go a long way in making them socially acceptable. The mutual love between the child and the parents is indispensable for the child to behave well. Discipline that is based on punishment and intimidation introjects sick conscience in the subject repressed—underneath this discipline are the seeds of revolt and hatred. Force creates fear and hate against the educators and also against the very conscience itself—man does not identify himself with his conscience and it ever remains a hateful foreign body against which the subject will employ the same tricks and compromises as he does against his educators. Education based on punishment and intimidation leads to a particular caricature of morality. One begins to think that certain amount of punishment is necessary for atonement of his trespasses. He thus forms a habit of voluntarily undergoing some sort of punishment to atone for his misdeeds and thus to get rid of the guilty conscience. The danger inherent in such a type of attitude is obvious, in that the subject begins to defy all dictates of conscience. It would thus be clear that punishment does not have a deterrent effect on the delinquent, as the punishment relieves his conscience of the sense of guilt having been sufficiently paid for sin. If the punishment were to be more severe he feels that he has not only sufficiently paid for it but he also been wronged and, therefore, begins to bear animosity.

Parents, educators and those in authority have the

privileged position over children or adults less favourably placed. Those in authority feel adequately secure against the situation and not only give free rein to their own impulses but also try to gain compensation for what they themselves may have lost or suffered in their own early life. The unhappy relations which prevail almost universally between parent and children or in adult life between the stronger and weaker, which are commonly dismissed as the "inevitable conflicts" are attributable largely to the maladjustment in early life, making the child victim of the circumstances which later induce him to a behaviour of rebellion and defiance against any legitimate authority.

Man is a pleasure seeking being. Whenever we are confronted with an unsavoury situation and do not find ourselves equal to it, our thinking regresses, returning to a phase when, in its development, it was successful and derived pleasure. These are the points of fixations which have occurred in our earlier life. This can be illustrated by a simile : an advancing army in enemy territory leaves troops at strategic points to which it may return if it is forced back by an overwhelming enemy. There is another type of regression also in our thinking—to an unresolved traumatic conflict. The revival of these unsettled traumatic situations does not, however, satisfy our thinking—they are painful. The fundamental task of our thinking is to maintain a stable equilibrium—this task is not achieved under traumatic conditions, our thinking therefore returns again and again to the traumatic event in order to master this inequilibrium. In the former type of regression our thinking returns to a *previously* successful form of adaptation and seeks gratification according to the old pattern, but in the latter case our thinking seeks solution for something that was not solved in the past. In regressing to our earlier fixations, we involve ourselves in auto-erotic gratification of our instances—generally the pleasure-giving sexual instincts.

The parent or educator who interferes severely with the auto-erotic activities of the child usually finds himself in a paradoxical situation. When a person is in pain, anxiety or frustration his thinking regresses to earlier fixations and engages in auto-erotic practices. Instances are there where men as old as 70 years were found masturbating to comfort themselves from

their rising tensions. Punishment or restrictive training causes pain, anxiety and frustration. We, therefore, see a vicious circle set in motion—educational trauma, compensatory auto-erotic excesses, restrictive education against excesses, educational trauma, compensatory auto-erotic excesses and so on.

Moreover, restraint of unusually greater degree brings about regression resulting in auto-erotic excesses on regressed levels through the simple, dynamic process of "damming up"—causing unnatural and morbid growth of the child—it leads immediately to results which are diametrically opposite to those intended by the over concerned parent or educator.

Such a type of training produces criminals and rebels. The criminal defies his super conscience (morality), which is of punitive nature only, and he projects this conscience on the society.

The morality in man in this case is like a punitive parent, who has done nothing positive to enable the child to conform to the rules, and him severely when he disobeys. Such a child intentionally gives ample opportunities to the tyrant parent for meeting out punishment. The criminal also behaves like this child. The criminal's feeling of Reality is severely in conflict with his harsh morality based on false notions. The criminal has no capacity to adjust to the Reality. The feeling of Reality and the power to adjust to Reality are completely crushed by the punitive sense of punitive morality. His instinctual desires are severely repressed and are dammed up, which erupt suddenly and seek gratification recklessly—Reality having no control over it—the sense of morality is only punitive and he projects this punitive power of his instinctual desires on others in the form of criminality. The whole trouble with such person is that he has been unable to gratify his instinctual desires in a socially acceptable and useful way.

The cardinal principle of Sikhism is "Forgiveness"—to ignore completely others' shortcomings—the Sikhs daily make supplication to God for grant of a boon of ignoring others' sins. Guru Gobind Singh led the congregational prayers himself on 22nd December 1704 in a farmer's house at Chamkaur at the close of the day, when earlier during the day 29 out of 40 Sikhs and his two elder sons Princes Ajit Singh and Jujhar Singh had

met the martyr's death on the battle field. The Guru made supplication to God for grant of love for all and hatred for none and for ignoring the tress-passes of others. The four breaches of Khalsa discipline convey the Sikh teachings of prohibition against all types of punitive measures under all circumstances. (For the detailed study of this aspect of Sikh Philosophy, the readers are requested to read our book on "Guru Gobind Singh—Life History, his Mission and Significance of Four Breaches and Five Symbols of Khalsa Discipline.")

Use of force for self defence only, when an insane neighbour, driven by his morbid tendencies, makes an unprovoked attack. Even in fighting out such an aggression, there should not be any hatred for the aggressor, but sympathy for his insanity. A man should have positive view of life and cherish it and take best out of it under all circumstances. He is therefore justified to resist aggression for his self preservation. A man, who does not respect his own life and that of others robs himself of his dignity as a human being. Such a person is a pervert and leads a destructive existence—he is a burden to himself and a menace to others. The Guru, who preached and practised a life of love, fought for self preservation in self defence alone, when attacked by unprovoked schizophrenic and hysterical persons. The Guru ever prayed for the welfare and sanity of his adversaries—the story of Bhai Kanahyia amply substantiates the stand of the Guru. In his letter to Aurangzeb, the Guru categorised his policy by saying, "when all peaceful efforts fail to ward off an unprovoked attack (by an insane adversary), it becomes righteous to give an armed resistance (for self preservation)". He clearly mentioned that he was attacked without any cause or justification by the imperialists particularly when they had repeatedly assured him on oaths of their gods that they would not do so. In this war the Guru lost all material possessions, his four sons, his mother and countless Sikhs as dear as his own sons. In his historic letter the Guru also invited Aurangzeb for a talk.

25 "The Perfection of Perfections, the Eternal Benefactor, The Bestower and the Giver of all, the source of the blessings."

26 The source of succour, forgiveness and protection, forgiver of errors and Giver of happy bread.

27 The virtue bestowing king of kings, Light of all, without

distinction of colour and creed.

28 On those without the Royal eagle and the crimson carpet, He bestows the peace of the heart on earth, and in Heaven hereafter.

30 He is the source of all bounty, the Holy Sustainer of all. He is merciful and gives bread to all everywhere.

81 If you come to Kangar yourself there we both can meet.

83 Come for a man to man talk, you will have sympathetic words from me and I will show you all the grace of consideration."

Later, the Guru accepted the invitation of Aurangzeb to meet him in Decean for a dialogue for evolving a better adjustment on the basis of mutual understanding. The Guru, however, could not meet Aurangzeb as the latter died when the former was on his way.

The Guru, therefore, in his Autobiography made a categorical assertion that God and he totally disapproved of the action of earlier Prophets, who fought retaliatory wars to avenge the wrongs done to them or who resorted to punitive measures against their respective adversaries. This is the basic principle where Sikhism differs from all other religions. Sikhism as well as Psycho-analysts mention Narcissistic (self love leading to self absorption) character as the bushel basket term for the formation of variety of defective personalities such as extreme egocentricity, defective interest in other people and incapacity for tender relations, hypersensitivity to criticism, excessive need for praise, paradoxical feeling of their own inferiority compensating by their over-activity, etc. In scientific language all those who remain isolated, self absorbed and regressive are essentially homosexuals and incestuous. Homosexuals are extremely narcissistic, for often they can love only those who seem like themselves. The essential character of such persons is "Paranoia" delusions of persecution—they are extremely revengeful. These persons have liking for the same sex. The formula is : "I (a man) love him (a man)". Since this abnormal love attachment consciously cannot be accepted, the thought is changed to, "I do not love him, I hate him." This sentiment is then projected on the person to form the delusion, "He hates and persecutes me." Finally the idea formed is, "I do

not love him—I hate him—because he persecutes me." In this psychosis hate completely replaces the love and this attitude is first directed against the hated persons' nearest relatives and becomes generalised later on. If the feeling of paranoia is repressed and projected externally, the person gets the idea that he is not loved and is living in a hostile impulses, do not remain quiet; they appear in dreams and in various types of symptoms such as, deriving pleasure in teasing others in violent desire for revenge or in criminal impulses. As a result of repression of such aggressive tendencies, depression, anxiety and self reproach arises. The person who does not get a chance to give vent to his hostile feelings on others, he reinforces his masochistic tendencies and will obtain pleasure from his suffering and from continually thinking about himself. Thus even the deepest melancholic distress contains a hidden source of pleasure. Therefore, such a person reacts aggressively not only on others but also to himself. He has no capacity to adjust to his environments, a little event will spark his aggressive tendencies in paranoidal (vengeful) action or he will exploit every avenue to defy any established lawful authority in rebellion. There is a German proverb "No man can live in peace, if his bad neighbour doesn't want it". "The maxim is true enough but it is a negative statement of a fact that has also a positive connotation. If we want security it is obvious that we must cope with our bad neighbour. And it is also plain that no matter what his behaviour is, we must conform to the standards of our civilisation. We cannot hit him over the head with a club : that would make us guilty of being a bad neighbour ourselves, but we have other resources. We have a choice of either trying to understand our neighbour and getting along with him or of retiring into ourselves like sullen children, who say, "I don't want to play." The latter is the course of isolationism...If we show a more mature determination to get along with our neighbour, this does not mean that we should submit ourselves to his standards and ideas. We do not need to abandon our concepts of a good life. Let us admit that the rule of force has failed. Let us concede that the threat of punishment has not eliminated crime."

(Arnold A Hustchneckar).

It needs to be made abundantly clear that Guru Gobind

Singh did not raise any rebellion against the established authority, never aggressed against any one or took to arms in retaliation or in revenge for the excesses committed against him. However, the Guru in spite of the heavy odds, did not abandon his own way of life of equality, freedom and love. The Guru never imposed his concept of life on others or interfered in others' beliefs. The act of rebellion is an immature concept of life, which leads to crime and illness—this way was never adopted by the Guru. Persons endowed with a rich instinctual life know how to adjust with the reality without sacrificing their essentials. They face the hazards of life with courage without bearing hate and aggressive tendencies against any one and thus become an instrument for bringing a healthy change in their environment.

There is a sordid story of the persons who failed in social adjustments and were seclusive, withdrawn, queer, eccentric, grotesque, odd and unsociable. They assumed the "Self righteous" role in destroying those who differed from them in any way. The religious concepts offered security to those who came within their respective fold, and threats to those who broke away or belonged to the other religious groups. The religion in general became cruel and intolerant to those who did not belong to a particular group. In Middle Ages, Christians fought Muslims for the spread of their faith, a sword in one hand a Bible in other. Later, the Muslims also repeated this story to the extreme. Then there were inter-communal feuds—Protestants fought against Catholics. Under the guise of social betterment or patriotism or scientific or religious zeal—any cause which serves a pervert best to give vent to his morbid hidden aggressive feelings, he fulfilled his destructive drives on a large scale—the results were appearance of Chengez Khans, Aurangzebs, Napoleons, Hitlers or other petty leaders whose limitations prevented them from unleashing mass destruction. History presents a fascinating array of such 'sadists' parading as saints or patriots or statesmen. Perverted men rise to power as dictators on the crest of the wave of hate for the enemy—society not only permits such a hate but lends it—the result is outflow of venom in torrents. The dictator arouses hate in people to such a peak, making his people aware of the dangers, which perhaps he alone has discovered. He then exploits the hysterical situation thus created and becomes the protecting father of his people. Agitators and petty dictators know

very well the miraculous powers of the mass hate and make hay while the sun shines. The leaders have realised that their success depends on whipping up hate and dissatisfaction—they become the transformation centres, where hate is transmitted into open hostility, ostensibly for a laudable cause. People are thus driven to prejudices, bigotry and fanaticism by the opportunists. We all experience tensions—some are pleasurable and some are unpleasant, according to the stimuli. We are so accustomed with these tensions that we rather make special efforts to create such situation in us. The pleasure we derive from a play or a detective story depends upon the amount of tension the actors and authors can arouse in us by involving us in the fate of the characters in the drama. Group tensions also heighten our enjoyment. It is, therefore, that the common man is attracted by the leaders who raise emotional slogans. Sikhism categorically rejects this insanity. Guru Gobind Singh's life bears testimony to this.



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